UC-NRLF
$B 107 521

THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA

GIFT OF
HORACE W. CARPENTIER

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/ummaggajatakathe00yatarich

C. R. Lanmanni

omnium qui his ceterisve temporibus linguis Indicis sunt dediti sicentia doctrinaque praestantissimi hic est liber.

Morris H. Morgan was guilty of the abo

UMMAGGA JĀTAKA

(THE STORY OF THE TUNNEL)

*

376

UMMAGGA JĀTAKA

(THE STORY OF THE TUNNEL)

TRANSLATED FROM THE SINHALESE

BY

T. B. YATAWARA, M.C.B.R.A.S.,

RAṬEMAHATMAYA

AND PRESIDENT OF VILLAGE TRIBUNALS, UḌAPALĀTA; JUSTICE OF THE PEACE AND UNOFFICIAL POLICE MAGISTRATE, HATTON-GAMPOLA.

LONDON

LUZAC & CO., GREAT RUSSELL STREET

PUBLISHERS TO THE INDIA OFFICE

1898

CARPENTIER

Printed by Ballantyne, Hanson & Co.
At the Ballantyne Press

BL1411
J3M3
1898

TO

THE RIGHT HONOURABLE

PROFESSOR F. MAX MÜLLER

KNIGHT OF THE ORDRE POUR LE MÉRITE, ETC.

THIS BOOK

IS WITH PERMISSION

Respectfully Dedicated

BY THE TRANSLATOR

M808706

PREFACE

The Ummagga Jātaka, a translation of which is offered to the reader in the following pages, recounts the story of a birth of Buddha in one of his previous lives, of which five hundred and fifty are recorded in the Jātakas. Professor Rhys Davids in his Buddhist Birth Stories has so ably introduced the Jātakas to the English reader that it would be presumption on my part to attempt to go over the same ground. Suffice it therefore to say that this volume contains the account of the Birth of the Bodhisatva, which is the last but one related in the Jātakas.

I have selected the Sinhalese version for translation in preference to the Pali story because of the high position the former holds among Sinhalese classics, and of the consummate beauty of its style and language. Its wide popularity is principally due to the charm of the language used, which no translation can reproduce, and to the human interest of the story itself. It is to be regretted that the author of this popular translation cannot be identified with any degree of certainty. Tradition, however, commonly attributes the work to a learned Buddhist priest from Tanjore (South India), who is said to have composed it during the reign of Prakkrama Bahu IV. (1308–1347) "with the assistance of the supreme minister Wirasinha Patiraja, and at the request of the good minister Parakkrama."[1] From internal evidence, as supplied by the very large number of Tamil words occurring in the translation, we are justified in assigning to the author, if not a Dravidian descent, at least a very intimate knowledge of Tamil.

[1] Introduction to Alaris's *Sidatsangarāwá*, p. clxxvi.

I have already spoken of the human interest of the story. Few eastern tales indeed delineate human nature in all its phases with such fulness and fidelity. The vivid picture which the story presents of the customs and manners and institutions of India of a bygone age is worthy of special notice. It is also interesting to note the striking similarity of the story of the two mothers who claimed the same child as related in this Jātaka with Solomon's judgment.

The Sinhalese text used in this translation is Pandit Batuwantudawe's edition, published by the Government of Ceylon in 1874. Wherever I had occasion to differ from the text, I have added footnotes.

I am compelled for the present to give up my original intention of adding a glossary to the Jātaka—a work which I hope, however, to lay before the public at an early date. I may also state that should this translation be appreciated, and should a further demand arise especially among the English reading public, it is contemplated to supplement this with the Pali text.

Before I conclude, I desire to record my sincere thanks to Messrs. J. J. Thorburn and R. W. Lee of the Ceylon Civil Service, the Very Reverend H. Sumangala, and my tutor, the Rev. B. Saranankara, who aided my undertaking from its inception, and to Mr. S. M. Burrows, Assistant Government Agent, Newera Ellia, but for whose kind and indefatigable assistance this translation would not have seen the light of day, and also to Mr. N. D. M. de Silva Wickramasinha, who kindly corrected the proofs for me. I have also to tender my warm acknowledgments to Messrs. Luzac & Co. for the facilities kindly afforded by them in getting the work through the press.

THE TRANSLATOR.

ANGAMMANA, CEYLON,
April 1898.

UMMAGGA JĀTAKA

Glory be to the Blessed, the Holy, and All-Wise.

Once upon a time our Lord Buddha, the completely Enlightened One, the Lion of the Śākya race, the Benefactor of all, the comparable to the Incomparable ones, the *Tilaka* of the three worlds, the Gem in the diadem of the three *bhuvanas*, the Mine of mercy, the Abode of friendship and love, the Master of wisdom, whose virtue is boundless as the water of the ocean, firm as the earth, high as Mahāmeru, pure as crystal, his mind absorbed in sentiments of mercy, kindness, love, and impartiality towards all, related this Jātaka in the pleasant grove of Jetavana, which is filled with all marks of wealth and greatness, and adorned with hundreds of temples, monasteries, walks, and colleges, surpassing in beauty even Naňdun Uyana, the pleasure-garden of the mighty Indra, in order that he might manifest the supernatural wisdom which was concealed under his bodily form. This grove, Jetavana, is situate close by the royal city of Seṿet, which is enriched with hal, campaka, ironwood, jak, mango, and other fruit-bearing trees; it contains beautiful pleasure-gardens, with hundreds of noble trees, hundreds of ponds and tanks of pure water, decked with the five kinds of lotuses; nor are there wanting palaces, houses, and gates adorned with gold and silver, and teeming crowds with bright and varied garments. This royal city of Seṿet is surrounded with a white wall, the

windings whereof rival the wavelets on the bosom of the milky sea.

If it be asked, How? the story runs thus:—

One day, when the sun had disappeared behind the western horizon, the pre-eminent Bhikkhus, gifted with the virtues of morality, meditation, and wisdom, clothed in deep red, beautiful *Pāṁśukūla* robes, like the evening clouds, having left their night-cells like an army of disciplined warriors gathering together for the battlefield, or like a body of musk elephants clad in beautiful armour inlaid with gems, or like a troop of lions who stalk abroad alone—gathered round the majestic throne in the *Dharma-śālā*, festooned with wreaths of sweet-scented flowers,[1] canopied with a tapestry, adorned with stars made of gold, silver, and gems, and dazzling in all glory and grandeur—expatiated in the following manner on the perfection of the wisdom of Buddha; while they at the same time expected the appearance of Buddha, the King of righteousness, the Lord of mercy, equity, and justice, and the Teacher of the three worlds at the Hall, like the celestials who assembled in the heavenly court of Sudharmā awaiting Indra's coming. And thus they spake:—

"Brethren! Buddha possesses wisdom of the highest order, extending over the whole region of morality, &c. Like scented oil poured on the sea, it diffuses itself over all doctrines that require to be known; it is permeated with a fulness of love towards all things; it is endowed with a swift perception, as swift as the swiftest *haṁsa*. With an acute perception it penetrates the veiled meaning of the *Artha Dharma*, *Nirukti*, and *Pratibhāna*, as an iron heated all day eats through a withered leaf without obstruction; it enables him to penetrate through all kinds of doctrines, in every way as one does through a crystal placed on the palm. While suppressing heretical opinions,

[1] Lit., wreaths of flowers and perfumes.

such as eternity of matter and spirit, annihilation of matter and spirit, and such like doctrines, he, by his unrivalled and penetrating wisdom, converted such Brahmins as Kūṭadanta, Verañja, and hundreds of other Brahmins, and also such Paribrājikas as Sabhiya and Bāhiya, and cannibals like Ālavaka, such desperate characters as Aṅgulimāla, and such gods as Indra, who, in consequence of their wealth, power, and ability, entertained no feelings of respect towards the three gems, and also such Brahmas as Baka, who, holding heretical opinions, such as concern the eternity of matter and spirit, strayed into the path leading to hell, and the Lord did indeed destroy their venom-like sins by the unrivalled power of his omniscience.

"Moreover, this Buddha has subjugated their words, thoughts, and deeds, led a great many to the four paths and stages, and made them enter his holy order, and secured to them the bliss of Nirvāṇa. Brethren! thus is Buddha endowed with wisdom as above mentioned."

The Bhikkhus, who had assembled in the Hall of Preaching, were thus expatiating on the various great virtues and wisdom of Buddha, when our Lord Buddha, the Lord of the [three] worlds, the Chief of the [three] worlds, Joy of the world, whose feet are adored by gods and kings,[1] having heard with his divine ear when in his scented cell the conversation which had arisen in the Dharma Śālā, just as if he himself had been there, thought of what mighty things he could do by his divine power, and resolved to go there. Rising from his bed, he dressed himself, so as to cover three parts of his body with his robe, which was like a bouquet of *Muruta* flowers wet with scarlet-lake, girded on his belt, which was like a flash of lightning with hundreds of strokes illuminating an evening cloud, and over them he put on the excel-

[1] Lit., whose lotus-like feet are adored by the pencils of rays emitting from the gems inlaid in the crowns of all kings and gods.

lent Mahā-Pāṃšu-kūla robe, coloured like a well-ripened *nuga* fruit, causing the mountains Meru and Mandāra to shake, as if also covering a golden dāgaba with a golden cloth, or covering a golden "Ḛgḛya" of eighteen fathoms with a net of pearls, or encircling the Chitra-kūṭa mountain with a wreath of bandhu-jīva flowers, or as if pouring liquid lac over a golden mountain, and displaying the glory and grandeur of his world-renowned feet (which bore the thirty-two auspicious marks that seemed to obscure the glory of thirty-two suns, thirty-two Brahma gods, and thirty-two universal monarchs), and of his eighty minor beauties, and of the halo that surrounded him a fathom deep, he left his fragrant chamber by the door which spontaneously opens itself by virtue of his merits, accumulated during countless previous ages, like the sun rising from out of a bank of clouds, or like the moon breaking through a heavy dark cloud, or like a brave lion leaving his golden cave with mane erect; and placing his feet, adorned with one hundred and eight auspicious marks, upon lotuses containing seven layers of petals, sprung up by the merits accumulated in countless births, by approaching Buddhas and other wise men he arrived at the Dharma S̃ālā with all the incomparable majesty of a Buddha, spreading light by his ineffable looks on all the ground over which he passed, as if pouring nectar on it. And just as the Blessed Lord entered the Hall of Preaching, he caused the "šālā" to be filled with the light of the halo composed of streams of six coloured rays, and looking with his eyes of proportionate length and breadth, like unto two windows of a golden palace made of shining blue sapphires, or like unto a pair of bees that hover over a lotus-like face shining as brightly as a golden dagoba and dazzling with the five colours, towards the body of priests, who were like vessels laden with every kind of precious trea-

sure, or like unto a forest of full-blown lotuses, or like unto a wreath of flowers offered round a golden dāgaba, he thought within himself thus:—

"These priests who are here have their senses well restrained; their minds are calm and quiet; they have control over their words, their minds, and their bodies: therefore, if I do not speak to them first, not one of them will dare to speak to me." So thinking, he opened his lotus-like mouth, pregnant with the deeds of merit achieved during countless millions of ages past, and addressed them thus: "Bhikkhus! what was the conversation you were engaged in previous to my arrival here? If there is anything which you understand not, or have any doubts about, from which you may desire to be freed, tell me. By the enlightened eyes of my incomparable Buddhahood I shall determine them exactly and explain to you all such matters." Having uttered thus much he remained silent, giving a starting-point to the exposition of the Law. Then one of the Bhikkhus said, "Lord! we were not engaged in conversing on any of the thirty-two subjects, such as stories about kings, robbers, &c., that have been prohibited to us. We have been enjoying the sweets of discourse on the subjects of the intense purity and keenness of the wisdom of Buddha." Then Buddha replied saying, "Bhikkhus! Buddha has been renowned for his wisdom, not only now, but also during countless previous births. He was renowned for his wisdom even during the period that he was qualifying himself for Buddhahood." Having uttered thus much he resumed silence, when one of the Bhikkhus, with the consent of the rest, rose up, adjusted his robes so as to cover only one shoulder, and with his hands joined together in supplication, addressed him saying, "Lord! we know that Buddha is gifted with great wisdom, as that is perfectly manifest to us, but the immature wisdom

displayed by the Blessed One in his previous births while he was yet perfecting himself for Buddhahood, is hid from us by the lapse of ages.[1] May it therefore please the Blessed Lord to enlighten us." As one who removes a curtain and exhibits a beautiful picture, the Blessed One then related the story of the past.

In days gone by, when a king named Vēdēha was reigning in Mithila, he had four paṇḍits, Sēnaka, Pukkusa, Kāvinda, and Dēvinda, who gave him advice in matters temporal and spiritual. And he saw a vision at the last watch of the night, on the day when the great Bōsat, who had acquired all virtues by the exercises necessary for the attainment of Buddhahood, was conceived in the womb of his mother. And the vision was as follows:—

Four columns of fire, each broad as a young palmyra-tree, shot up at the four corners of the wall around the palace-yard, overtopping the wall and shedding light around; and lo! there appeared in the midst of these a tiny spark of light no bigger than a firefly, which suddenly burst forth in flame as high as the Brahma world, and, outshining the four great fires which were burning in the four corners, spread a brilliant light all over the world; so much so, that even a grain of mustard-seed lying on the ground could be distinctly seen. All living beings, including gods and men, passed amidst this flame, offering flowers and incense thereto, and yet not even a hair of their body was singed. At the sight of this vision King Vēdēha was struck with mortal fear, and kept himself awake till morning.

When the sun arose, Sēnaka and the other paṇḍits entered the king's chamber, and having saluted him, inquired whether he had passed a comfortable night. The king replied, saying, "What comfort can I have after

[1] Lit., by the transmigration of the soul, or evolution.

seeing such a vision?" When the paṇḍits heard the king's story, Sēnaka, interpreting the vision, spoke to the king as follows:—

"My Lord, be not afraid. This is an auspicious vision, which foretells prosperity to your house." And when the king asked in what manner, he informed him as follows: "Your Majesty will obtain a fifth councillor who will eclipse us and subdue our wisdom; we four are the four flames of fire that arose in the four corners. A fifth councillor will arise like unto the flame of fire that arose in the midst of the others. He will be incomparable in wisdom and virtue, and find no equal in the worlds of gods and men."

The king then asked, "Where is he now?" The councillor replied, "O king! this day he will either be conceived in his mother's womb, or be born in the world."

Thus did Sēnaka interpret the meaning of this vision to the king by the might of his knowledge, as one who sees with supernatural eyes. From that day forth the king kept these words in remembrance.[1]

Now in the city of Miyulu (Mithila) there are four market-towns, called the South Town, the West Town, the North Town, and the East Town, situated hard by the gates thereof. In the East Town there dwelt a certain rich man called Sirivaḍḍhana. His wife was a princess named Sumanā Dēvī. On the day when the king saw the vision, the great Bōsat (Bodhisattva) departed from the Tusita heaven, and was conceived in the womb of Sumanā Dēvī, the wife of Sirivaḍḍhana, the rich merchant. At that very time a thousand other gods departing from the same heaven took their conception in the families of elderly merchants. Sumanā Dēvī, after a period of ten months' gestation, brought forth a child, fair as the new

[1] In the text I find "Rājā tatopaṭṭhāya na tan vacanan sari"—After that day the king did not think of this.

moon or as a golden image. At that moment Śakra, the king of the gods, looking down on the world of men, saw that the great Bōsat was born, and thinking that it was meet to spread the fame of the Bōsat throughout the worlds of gods and men, descended in an invisible form as the Bōsat emerged from his mother's womb, and placing a piece of sandal-wood in his hand, returned to the heaven whence he had come, while the Bōsat grasped the piece of sandal-wood in his closed hand. At the birth of the Bōsat his mother suffered no pains of childbirth, for he came out from his mother's womb as freely as water flows out from a ḍabarāva, or as a brilliant preacher descends from his pulpit.

When his mother saw the piece of sandal-wood in his hand, she asked him, "Son! what hast thou in thy hand?" He replied, saying, "Mother! it is a great remedy;" and placing it in her hand, said, "Take this, mother, and give it to all who may suffer from any disease." The mother was greatly pleased, and told it to her husband, the merchant, Sirivaḍḍhana. Now this merchant had for seven years been suffering from a pain in the head. So he was overjoyed, thinking to himself, "This child came out from his mother's womb bringing a great medicine in his hand; at the very moment of his birth he spake to his mother; and this medicine given by such a meritorious one must, doubtless, be of wondrous efficacy." Thinking thus, he took it, and rubbing it a little on a grindstone,[1] applied it to his forehead; and lo! the pain from which he had been suffering for seven years left him entirely, like unto water that glides down a lotus-leaf. The merchant was overjoyed at the wonderful power of the medicine. It was now spread abroad throughout all the country that the great Bōsat had come out from his mother's womb bringing

[1] Pali text, Nisadāya.

with him a mighty remedy. All who suffered from cough, asthma, and such like ailments, would go to Sirivaḍḍhana's house to ask for the "great medicine," and the merchant, rubbing the piece of sandal-wood on a stone, would take a little of the paste, mix it with water, and give it to every one who came. As soon as the divine medicine touched the body, all kinds of disease would be healed. Those who recovered from the ailments would return home, describing on their way the wonderful effects of the medicine at the merchant's house.

On the day fixed for giving a name to the Bōsat, his father thought, "The names of our ancestors are of no use to this son of mine; let him be called Mahauṣadha" (The Great Remedy). And accordingly he was called "Mahauṣadha Kumārayā" (Prince of the Great Remedy).

And again the merchant thought, "My son is meritorious. He could not be born alone. There must be other children born on the same day with him." Thinking thus, he sent his servants to inquire from house to house, and on hearing that one thousand other boys had been born on that very day, he sent them nurses and clothes; and many a festival was celebrated in honour of the thousand children born on the same day as the Maha Bōsat. These children used to be brought before the Bōsat daily, dressed in their best and richest garments. Thus the Bōsat in seven years grew up as beautiful as a golden image, having the other one thousand children as his playmates.

Now his playgrounds in the village were damaged by elephants, horses, and other animals, and also by rain. The children, too, suffered when the heat was excessive.

One day while they were at play, a rain-storm arose unexpectedly; seeing this, the Bōsat, strong as an elephant, ran for shelter into a house. The other children, as they

ran after him, stumbled and fell over one another, bruising and cutting their knees in their fall. Then the Bōsat thought, "It would be well to build a playroom here, and we shall no longer be troubled." So he said to the other children, "Bring me each a piece of money (massa) and I shall have a house built here, wherein we may stand, sit, or sleep when there is wind, rain, or sun;" and they did as he bade them. The Bōsat took the thousand massas, sent for a master-carpenter, and handing the money to him, ordered him to build a house there. The master-carpenter agreed and took the money. He then levelled the ground, fixed pegs, and laid out the ground-plan; but the manner in which he drew the lines did not please the Bōsat. The Bōsat, in directing the architect the way to lay out the plan, said, "Stretch the lines out properly;" and he replied, "Lord! I have laid out the plan to the best of my knowledge; I know of no other way." Then the Bōsat said, "You do not know even thus much; how can you please and satisfy me? I would take the line in this manner, and mark off the divisions of the house." And sending for the line, he laid out the plan himself. The house was laid out as if the god Viśvakarma had done the work. Then he asked the architect, "Can you lay out the ground-plan thus?" "No, my lord," said he. "Could you build the house according to my instructions?" asked the Bōsat. "Yes, I can do so," he replied. Then the Bōsat caused to be made in this "Hall" a portion for the destitute, another for the lying-in of helpless women, another for Brahmin travellers from foreign countries, a fourth for ordinary travellers, and a fifth for foreign merchants to store their merchandise in. For each of these rooms he had a separate entrance made from the outside. The building having been finished in a few days, the Bōsat sent for artists, and under his own direction caused attractive pictures to be painted therein. This

"Hall" resembled Sudharma (the divine hall of Śakra). Afterwards, thinking that this "Hall" was still incomplete, and that it would be well to have a tank constructed, he sent for a bricklayer, and giving him money of his own, he caused a thousand-sided tank to be made, so as to contain a hundred bathing-places, with beautiful steps leading to them. This tank was covered with five kinds of lotuses, and resembled the tank "Nanda." On the edge of this tank he caused Aṁba, Daṁba, Ná, Paná, Sapu, Dunukē, Ḍsala, Puvaṅgu, and other trees abounding in leaves and flowers to be planted. He caused the garden to be made as beautiful as the "Naṅdun Uyana." Then he provided provisions for alms in connection with the "Hall" — for friars, Sramaṇas, and Brahmins; for foreign travellers who rest a while and depart, and for all other poor people.

These acts of the Great One were spread abroad everywhere, and many people who heard thereof were wont to come to the place. The Great Bōsat, seated in the "Hall," was wont to inquire into the rights and wrongs of all who came to him. Thus did the Great Bōsat display himself as if Buddha had made his appearance in the world.

Now, seven years after King Vēdēha had seen the vision he thought thus: "They told me that a fifth councillor would be born, who would excel the other four and surpass them in wisdom; but where is he now?" And he sent four ministers from out of the four gates of the city to find him out. The three who went out from three of the gates did not find the Bōsat; but the minister who went out from the eastern gate into the Eastern Market-town, when he saw the "Hall" and other works which the Bōsat had caused to be built, thought to himself, "He who built this 'Hall,' or he who caused it to be built, must be indeed wise!" and inquired, "Who is the architect that

built this house?" The people replied, "This 'Hall' was not made by an architect by his own wisdom; it was made as directed by Mahauṣadha Paṇḍit, the son of Sirivaḍḍhana, the rich merchant, who instructed the architect." Then the minister inquired, "How old is this Paṇḍit?" And they replied, "Full seven years."

The minister found that this time exactly corresponded with that on which the king had seen the vision, and decided that this must be the fifth councillor who was to succeed Sēnaka. So he sent a message to the king, informing him that Sirivaḍḍhana of the East Market had a son named Mahauṣadha Paṇḍit, who was seven years of age, and who had caused such a "Hall," and tank, and park to be made, and asked whether he should bring him. The king having heard this message, was very much pleased, and sending for Sēnaka, told him the news, and said, "Well, friend Sēnaka Paṇḍit! shall we send for this Paṇḍit?" To this the jealous Sēnaka replied, "My lord! a man does not become entitled to the name of Paṇḍit merely because he caused a house, &c., to be built. It could be done by any one, and is a very insignificant thing." King Vēdēha hearing this, was silent, saying to himself, "This is also a matter for consideration," and sent a message to the minister to tarry in that town and watch the Bōsat. Having received the order, the minister tarried there and watched the Paṇḍit. [Now what follows is a catchword enumeration of those cases detailed hereinafter in the solution of which the Paṇḍit Mahauṣadha's wisdom was tested.]

[Here follow three Pali hemistichs containing the principal word by which the "Prašna" (question, riddle, a difficult problem or case) is known.] Flesh, oxen, knotted necklace, ball of thread, son, gold, and waggon, stick, skull, serpent, cock, jewel, causing birth, rice, sand, pond, garden, ass, and gem.

The First Prañña (Case).

One day when the Bōsat was on his way to the play-room, a hawk snatched a piece of meat from a butcher's block in a market-stall and flew up in the air. Seeing this, the thousand playmates ran after the hawk, saying, "We shall make it drop the piece of meat." The hawk too flew away, looking here and there. As they ran after the hawk, looking up, they hurt themselves by stumbling over stones, potsherds, and other things. Then Mahauṣadha Paṇḍit asked the boys whether (they wished) he should make the hawk drop the piece of meat, and they replied, "Lord, please make it drop." "If so," said he, "behold," and without looking up, he ran as fast as the wind, and treading upon the shadow of the hawk, he clapped his hands, making a great noise. This noise, by the majesty of the Great Being, pierced the heart of the hawk, and seemed to pass through it. The hawk being terrified, dropped the piece of meat. The Bōsat, seeing the shadow of the hawk dropping the piece of flesh, said, "I shall not let it fall on the ground," and caught hold of it. Having seen this wonder, many people applauded, and clapped their hands and shouted aloud. The minister, having come to know of this, sent a letter to the king, saying, "May it please your Majesty to know that Mahauṣadha Paṇḍit by this stratagem caused a hawk to drop a piece of flesh which it had flown away with." The king having heard of this, asked Sēnaka, "Well, Sēnaka Paṇḍit! what now? Shall we get Mahauṣadha Paṇḍit up here?" Sēnaka then thought thus: "As soon as Mahauṣadha Paṇḍit comes up to this city we shall sink into obscurity like fireflies before the sun. The king will not even know that we are alive. We should not, therefore, allow him to be brought over here."

And being a defamer and a jealous man, he addressed the king in these words: "My Lord! this much will not make a man a paṇḍit; this thing (that he has done) is a very trifling affair." The king thereupon, wavering between two opinions, sent a letter to the minister commanding him to remain there and watch the Bōsat further.

Here ends the case regarding the piece of meat.

The Cattle Question.

A certain man who lived in the market-town, having brought a team of oxen from a neighbouring village to plough his field in the rainy season, kept them in his house, and took them on the second day to the grass field to graze. This man, who was riding on one of the cattle and feeding them, felt tired, and getting down, he laid himself under a tree and fell asleep. At that moment a thief carried away the cattle. The owner of the cattle, on waking up, missed his animals, and began searching for them here and there, when he saw the thief going away with them. He immediately ran after him and asked, "Where are you taking my cattle to?" The thief replied, "I take my cattle wheresoever I please." Many persons having heard their quarrel, followed them. The Paṇḍit, hearing the noise of their quarrel as they were passing the gate of the "Hall," sent for both of them, and perceiving by the manner of their coming which was the thief and which was the owner of the cattle, inquired of them, "Why are you quarrelling?" Then the owner of the cattle said, "My Lord Paṇḍit! I purchased these cattle from a man of such a name, living in such a village, and taking them to my house, I kept them there that night. Early on the following morning I drove them to the pasture-ground. This man, finding an opportunity when

I was off my guard, stole them away. I searched for them here and there, but I did not find them. Afterwards I saw this man taking them away, and I followed him and seized him. The people of such a village know that I purchased the cattle." The thief replied, "This team of oxen was born and bred in my fold. This man is speaking an untruth." Having heard their stories, the Paṇḍit addressed them, saying, "I shall decide this matter justly; will you abide by my decision?" And they agreed. Then the Paṇḍit, intending to decide the case to the satisfaction of all who were present there, called the thief first, and inquired of him, "What liquid and solid food did you give these cattle when you tended them?" "I gave them water-gruel as drink, and tala *muruvaṭa* and *uňdu* as food," replied the thief. Then he inquired of the owner of the cattle, "What did you feed them with?" He replied, "Lord! where can a poor man like myself get water-gruel and *tala*. I fed them on grass only." The Paṇḍit having heard their stories, and obtained the consent of those present, got some puvaňgu leaves, and crushing and squeezing the juice out, made the cattle drink of it. The cattle vomited and emitted only grass. Then the Paṇḍit showed it to those present, saying, "See this," and inquired (of the thief), "are you the thief, or are you not the thief? ("Confess!"). And he said, "I am the thief." The Bōsat then warned him, saying, "If so, henceforth steal no more, and do no such wrongful acts." After this the Bōsat's attendants took this man out of the place, and kicked and cuffed and overpowered him. The Paṇḍit then sent for him again, and addressed him in these words: "In this life thou hast suffered this much punishment, but in the next world thou wilt be born in hell and suffer much greater punishment. Steal no more!" And after he had advised him, he made him undertake to observe the five vows.

The minister having heard of this incident, informed the details thereof to the king as before. The king then inquired of Sēnaka, who said, "My Lord! the cattle question (is a very simple one): there are many who could solve it. Therefore have patience!" The king was again undecided, and sent a message as before to the minister.

[It should be understood that in all other cases also, the way in which the minister informs the king of the incidents, the way in which the king consulted Sēnaka, the way in which Sēnaka prevented the king (from getting the Paṇḍit to court), and the way the king directed the minister, are the same as in this case.]

Here ends the cattle question.

The Case regarding the Necklace of Knotted Threads.

A poor woman, who wore a plaited necklace made of blue, yellow, and various other coloured threads knotted together, took it off her neck, placed it upon her clothes (which she had undressed), and went down to bathe in the pond constructed by the Paṇḍit. Another woman, younger than herself, seeing the ornament, coveted it, and taking it up said, "Mother! this is a very beautiful trinket. Who made it? I would like to make a similar ornament for myself. May I put it on my neck to take its size?" To this the unsuspecting owner replied, "Yes, daughter! you may take its size." Upon this the girl put it on her neck and walked away with it. The owner of the ornament seeing this, got out of the water at once, dressed herself, and went in pursuit, and seizing the other woman by her upper garment, asked, "Where are

you going with my ornament?" To this the other woman replied, "I have not taken your ornament. This is my own necklace which I wear." Hearing this quarrel, many people assembled. The Paṇḍit, who was at play with the other thousand children, hearing the noise of these two women quarrelling as they passed the entrance to the "Hall," inquired what the disturbance was about, and hearing the cause of the quarrel between these two women, he sent for both of them, and finding out by the manner of their coming the one that was the thief, and the other who was the owner of the ornament, examined them as to the cause of their quarrel, and asked them if they would abide by his decision. To this they agreed; and the Paṇḍit thereupon began his investigation by asking the thief, "When wearing this necklace what did you scent it with?" In reply she stated, "I always perfumed it with *sarvasaṃhāraka* scent." [Now this *sarvasaṃhāraka* scent is that which is compounded of all kinds of sweet-smelling things.] Then he inquired of the owner of the necklace, and she replied, "Lord! how can a poor woman like myself obtain *sarvasaṃhāraka?* I always scented the necklace with the perfume of the *puvaṅgu* flower." The Paṇḍit then got down a pot of water, put the necklace into it, and sending for a perfume maker, told him to smell the water of the pot and say what smell it emitted. The perfume maker having smelt the water, found that it gave the smell of a *puvaṅgu* flower, and replied by a stanza,[1] "What *sarvasaṃhāraka* scent is here? it gives the scent of the *puvaṅgu* flower. This young ignorant cheat of a woman has spoken an untruth; what the old woman said is true." The Bōsat having thus made the matter clear in public, inquired of the girl who ran away with the ornament, "Are you the thief or not?

[1] Sabbasaṃharako n'atthi—suddhaṃ kaṅgu pavāyati
Alikaṃ bhāsatha yan dhuttī—saccamā hu mahallikā.

Confess!" and made her admit that she was in fact the thief. From this time forward the wisdom of the Bōsat became widely known.

Here ends the case regarding the necklace.

The Fourth Case, regarding the Ball of Thread.

A woman employed to watch a cotton chena having carefully picked and cleaned, whilst at watch, the cotton that had burst from the pod during the previous evening in the chena of which she was in charge, rolled it upon a spindle, and spun from it exquisitely fine threads, which she made into a ball, and placing it in the fold of her dress, returned home. On her way she thought, "I will bathe in the pond which Mahauṣadha Paṇḍit has caused to be constructed;" and taking off her outer garments, she put them on the ground, with the ball of thread on the top, and descended into the water to bathe. Another woman, seeing this ball of thread, coveted it, and wishing to possess it, took it up, and pretending to be charmed with it, said, "Ah! the fineness of this thread is very excellent. What, sister! did you spin it yourself?" So saying she put it in the fold of her dress and walked away. As in the case of the necklace of knots above mentioned, the Paṇḍit sent for both the women as they passed by the gate of the "Hall" quarrelling, and inquired of them the cause of their dispute. The Bōsat asked them whether they would abide by his decision, and on their consenting to do so, he inquired of the thief, "In making this ball, around what did you roll the thread?" To this she replied, "Lord! I rolled it round a cotton-seed." Having heard her story, he inquired of the owner of the ball of thread, "Around what did you roll it?" To which she replied, "I rolled it round a timbiri-seed." Now the

Bōsat having heard both their statements, to which he directed the attention of those present, unwound the ball of thread, and seeing the tiṁbiri-seed that was inside, discovered which was the thief. The numerous spectators, delighted with the manner in which this case had been decided, shouted their praise a thousand times.

Here ends the case regarding the ball of thread.

The Question regarding the Son.

A certain woman, carrying her infant son, went to the Paṇḍit's tank, and having bathed her son and placed him on her clothes, descended into the pond to wash her head and bathe herself. Immediately after she had gone down to bathe, a Yakinni, observing her son, and wishing to eat him, took the form of a woman, and coming near the child, said to the woman, "Friend, this child is very pretty. Is he yours?" On her saying "Yes," the Yakinni asked her, "Shall I give the child suck?" And when she replied, "Very well," the Yakinni took up the child, gave it a little milk, and ran away with it. The mother, seeing the woman running away with her child, ran after her, and asking her, "Where are you taking my child to?" caught hold of her. The Yakinni then fearlessly replied, "Where did you get a child from? This one is my own son." These two were thus quarrelling, and passing by the gate of the "Hall," when the Bōsat, hearing the noise of their quarrel, sent for both, and inquired of them what the cause of their dispute was; and recognising the Yakinni from the fact of her not winking, and her eyes being as red as *oliṅda* seeds, he inquired, "Will you abide by my decision?" and on their agreeing to do so, he caused a line to be drawn on the ground, and the child to be laid exactly in the middle of the line. He then ordered the

Yakinni to take hold of the child's two arms, and the mother the two legs, and said, "Now, both of you pull away, and whosoever pulls the child over the line will be declared the mother." They accordingly pulled the child, which suffered grievous pain thereby (and cried). The mother, whose heart burst with sorrow, then let go the child and stood weeping. The Bōsat then inquired from those who were present, "Whose heart is tender towards children? Is it that of the mother or of the stranger?" Many answered, "O Paṇḍit! the heart of a mother is tender." Having heard this, the Paṇḍit inquired of all, "What now do you think? Is it the woman who has the child in her arms that is the mother, or the woman who let go the child?" Every one said, "O Paṇḍit! the woman who has let go the child is the mother." Then the Paṇḍit asked them, "Do you all know now who it is that has stolen the child?" And when they replied, "O Paṇḍit! we do not know," he said, "Oh! this woman is a Yakinni, and she has taken the child to eat it." The people then asked the Paṇḍit, "How do you know it?" And he replied, "Because her eyes are red and never wink, and she neither fears nor loves anybody. It is thus that I found out that she is a Yakinni." Having thus spoken, the Paṇḍit asked her, "Who are you?" She replied, "I am a Yakinni." "Why did you take away this child?" "Lord! to eat him," she replied. The Paṇḍit then warning her, said, "Hear me! you foolish one. Because you committed sin in your last birth, you have been born a Yakinni; nevertheless, you commit sin still! Oh! how foolish thou art!" After that, exhorting her, he made her take the "Pansil," and sent her away. The mother, taking the child in her arms, thanked him, and said, "Lord! may you live long!" and went her way.

Here ends the case regarding the son.

The Sixth Case, about Kālagōla.

A certain man who, on account of his being black (kāla) and being short (gōla), received the name of Kālagōla (Black-short), served in a certain house for seven years, and obtained a wife, Diktalā by name. This man one day called to his wife and said, "Dear! let us pay a visit to our parents; prepare some eatables and drinkables." She, however, declined to go, saying, "What use have I of parents now? Do not speak about it." He made the request three times, and the third time made her to consent thereto. So having got her to prepare some cakes, which he took, together with other suitable presents for the parents, and curry and rice and other things necessary for use on the road, he set out on the journey in company with his wife. On their way they came to a broad stream, and although it was not deep, both of them being afraid of the water were unable to cross it, and they remained standing on the bank. Now a poor man called Dikpiṭiyā (Long-black), who was walking on the bank of the river, came to the spot where these two people were standing. On seeing him, they accosted him, saying, "Friend! is this river deep or not?" Dikpiṭiyā, perceiving that Kālagōla was afraid of the water, said, "This is very deep, and it is infested with crocodiles, sharks, and other dangerous reptiles." Having heard this, Kālagōla asked, "Friend! how then do you cross it?" To this Dikpiṭiyā replied, "I am used to, and familiar with, these crocodiles, sharks, and other horrible creatures that infest this river. They will not, therefore, eat me." "If that is so, friend, then kindly carry us over," said they. The man said, "Very good," and agreed to do so, whereupon the married couple gave him meat and drink. Having partaken thereof, the man asked, "Well, now, friend, whom shall I

take over first?" "Take your sister across first, and afterwards take me," said Kālagōla. Dikpiṭiyā replied, "Very well," and placing Diktalā on his shoulders, with the cakes and provisions also, he got down into the water. Going a little distance in the water, he bent down and walked on his knees, and so gradually reached the opposite bank. Kālagōla, who was standing on the bank of the river, thought, "This stream must indeed be very deep, for even such a tall man finds the water deep (up to his neck).[1] In the meanwhile, Dikpiṭiyā, taking Diktalā into the middle of the river, said to her, "Dear! I will maintain you sumptuously; you may dress and adorn yourself like a goddess, and walk about as it pleases you, surrounded with men-servants and maid-servants. What happiness can this dwarf give you? Consent to my proposal, I pray." The woman having heard the words of Dikpiṭiyā, instantly lost her love towards her husband, who had served seven years in her parents' house for her sake, and conceived a passion for Dikpiṭiyā. "Sir," said she, "if you will not forsake me, I shall do as you say," and gave her consent. On reaching the opposite bank, filled with exceeding great joy, they left Kālagōla, saying, "You had better remain where you are," and began to proceed on their journey, eating the cakes while he was looking on. Kālagōla, seeing the action of these two people, thought, "These two are leaving me here, and are going away together;" and looking here and there, he got down a little way into the water, but (being timid) leaped back to the bank in fear. At last his anger got the better of his fright, and exclaiming "Live or die!" he got down into the water again. Finding that the water was shallow, he easily crossed over, and reaching them, said, "You wretched villain! where are you taking my wife to?" Dikpiṭiyā replied, "You dwarf!

[1] Lit., finds difficulty with the water.

where did you get a wife from?" So saying, he took hold of Diktalā's hand, and pushing Kālagōla away by the neck, said, "Where are you going to without staying behind?" But Kālagōla followed, contending that the woman was his wife, for whom he had served seven years. As they were thus quarrelling and approaching the "Hall," many people came together, having heard the noise of this quarrel. The Bōsat inquired what it was about, and sent for both the parties, and having heard their statements, inquired, "Will you abide by my decision?" And when they said "We will," he spoke to Dikpiṭiyā and asked him, "What is your name?" On his replying, "Lord! my name is Dikpiṭiyā," he inquired, "What is the name of your wife?" Not knowing it, he gave some other name. The Bōsat then inquired, "What are the names of your parents?" and he answered, "They are called so and so." Then he inquired, "What are the names of your wife's parents?" Not knowing those, he gave wrong names. After this the Bōsat proclaimed this man's statement to the public. He then sent him aside, and getting up Kālagōla, inquired as before the names of all those people. He, knowing the names, gave them correctly. The Bōsat then sent him out also, and getting Diktalā up before him, asked her, "What is your name?" She replied, "Lord! my name is Diktalā." "What is the name of your husband?" And she, not knowing her paramour's name, gave it wrongly. "What are the names of your parents?" he inquired; and she replied, "So and so." The Bōsat then asked, "What are the names of the parents of your husband?" and she gave wrong names at a venture. Then the Paṇḍit Mahauṣadha, placing both Kālagōla and Dikpiṭiyā before him, inquired of those present, "Whose statement agrees with this woman's? Dikpiṭiyā's or Kālagōla's?" All replied, "O Paṇḍit! it is Kālagōla's." Then the Bōsat decreed, saying,

"This Kālagōla is the husband of this woman; Dikpiṭiyā is her paramour;" and he made Dikpiṭiyā confess that he was the paramour.

Here ends the case regarding Kālagōla.

The Seventh Case, regarding the Chariot.

A certain man alighted from his chariot to wash his face. At that moment Sakra, the king of gods, was looking down on the world of men, and beholding Mahauṣadha Paṇḍit, thought, "I shall cause to be proclaimed the power of the wisdom of Mahauṣadha, the embryo Buddha." So he descended into the world in the form of a man, and holding the hind part of the chariot, followed it, when the person who was inside inquired, "Brother! for what purpose did you come?" The other said, "I came to serve under you." The charioteer rejoined, "Very well," and getting down from the chariot, went out for a call of nature. Sakra immediately mounted the chariot and drove off at speed. The owner, on returning, seeing Sakra taking his chariot away, ran fast after him, crying, "Stop, stop; where are you taking my chariot to?" Sakra replied, "Your chariot is perhaps another one; this is my own chariot." Disputing in this fashion, they came to the gate of the "Hall." The Paṇḍit inquired, "What is the meaning of this?" And seeing both of them coming towards him, he distinguished Sakra from the owner of the chariot by his eyes, which winked not, and by his fearless demeanour.

Nevertheless, the Paṇḍit inquired into the cause of their quarrel, and asked them, "Will you abide by my decision?" And when they said, "We will," he addressed them thus: "I shall cause this chariot to be driven; both of you must hold on to the back. The owner of the chariot will not let it go." He then ordered one of

his attendants to drive the chariot. Upon this order being given, the attendant began to drive the chariot fast, and the two claimants, holding on to the back thereof, followed it. The owner of the chariot, having run some distance, found it difficult to follow it any farther, so he let go, while Sakra continued to run behind the chariot. The Paṇḍit then caused the chariot to be stopped, and said, "This man went a little distance and then let the chariot go. The other kept on running after it, but there is not a drop of sweat on his body. He does not pant. He possesses eyes which do not wink. This person is Sakra." The Paṇḍit then asked him, "Are you a god?" to which he replied, "Yes." "Why did you come to this mortal world?" asked the Bōsat. The god replied, "Lord Paṇḍit! I came to this world to spread the fame of your wisdom." The Bōsat then exhorted him, saying, "If so, do no such thing in future." And Sakra also, displaying the power of his divinity, poised himself in the air and thanked the Paṇḍit, saying, "You have indeed decided the case of the chariot most beautifully;" so saying, he returned to his heavenly abode.

That day the minister whom King Vēdēha stationed at the East Town, with command to examine into the wisdom of the Paṇḍit, went up to the king and addressed him in these words:—

"May it please your Majesty, Mahauṣadha Paṇḍit decided the case of the chariot in the following manner:—That Paṇḍit defeated even Sakra, the king of gods. Why does not your Majesty appreciate the merits of superior beings?"

Whereupon the king said to Sēnaka, "Well, now, Sēnaka Paṇḍit! shall we get Mahauṣadha up here?" To which Sēnaka replied, "O king! this much will not make a man a Paṇḍit. May it please thee to wait awhile longer. We shall know him after testing him further."

Here ends the case of the chariot.

The Eighth Question, or the Test by means of a *Kihiri* Pole.

After this the king, in order to try the Paṇḍit, one day sent for a *kihiri* pole, and cutting off a piece of about a span in length, sent for a turner and got it nicely rounded, and sent it to the people of the East Market-town with this message: "The people living in the East Market-town are said to be possessed of understanding. Let them, therefore, inform us which is the stem end and which the root end of this *kihiri* stick. If they do not make it out, they will be fined a thousand pieces of money." The townsmen assembled, but could not make out either the stem end or the root end; so they spake to Sirivaḍḍhana Siṭu, saying, "Mahauṣadha Paṇḍit will anyhow find it out; send for him and ask him." The Siṭu then sent for the Paṇḍit, who was in his hall of amusement, and informed him of the state of affairs, saying, "Son! none of us are able to distinguish between the stem end and the root end of this *kihiri* stick. Tell us, my son, are you able to do so?" The Paṇḍit having heard the words of his father, thought, "The king can derive no benefit by a knowledge of either the stem end or the root end of this *kihiri* stick. It has been sent here with the view of testing me," and said, "Bring it here, my brethren! I can make out the two ends." And after he had sent for it, he took it into his hand, and at once found out which was the top and which the root; but in order to please the multitude, he sent for a pot of water, and attached a string to the middle of the *kihiri* stick and suspended it on the water. As the root was heavier than the end, the former sank first. Whereupon the Paṇḍit inquired of the people around, "Is it the root or the top of a tree

that is heavier?" They all replied, "O Paṇḍit! the root is heavier." Then the Paṇḍit said, "If such is the case, the part that sank first is the root," and pointed out to them which was the root and which the top of the stick. The townsmen thereupon informed the king which was the root and which the top. The king was pleased, and inquired, "Who was it that found out the root and the top?" And hearing that it was Mahauṣadha Paṇḍit, the son of Sirivaḍḍhana, the Siṭu, he was overjoyed, and asked Sēnaka, "What say you, Sēnaka? Shall we bring Mahauṣadha Paṇḍit over here?" Sēnaka, however, prevented the king from bringing the Paṇḍit, saying, "Sire! wait a while longer; we shall test him further."

The Ninth Question, or the Test by means of the Head of a Woman and that of a Man.

Again, one day the king having sent for two heads (*i.e.*, of a man and of a woman), sent them to the people of the East Town with this command: "Inform me which is the head of the man and which of the woman. If you do not, you will be fined a thousand pieces of money." The townsmen not knowing how to distinguish them, asked the Bōsat, who, when he looked at the two heads, found out which was the head of the man and which that of the woman. The suture in a man's head is straight and not crooked, and that of a woman's head is crooked. By means of these marks the Bōsat told the townsmen which was the man's head and which the woman's. The townsmen returned the two heads to the king, informing him which was the man's head and which the woman's head.

[The way in which the king asked Sēnaka, and the way in which Sēnaka prevented the king from getting the Paṇḍit up, are the same as related in the former list.]

The Tenth Question, or the Test by means of Two Snakes.

And again, one day the king got two cobras (a male and a female), and sent them to the people of the East Market-town, saying, "Find out and tell us which of these is the male one and which the female. If you cannot do so, you will be fined a thousand coins." The townsmen not knowing how to distinguish them, asked the Paṇḍit, who, as soon as he saw them, found out which was the male and which the female. The tail of the male is thick, and that of the female is thin; the head of the male is broad, and that of the female is long; the eyes of the male are round and large, but those of the female are small and long; the head of the male is perfect all round, but that of the female is unequal, as if it had been chopped off from a side. By these marks the Bōsat told the townsmen which was the male and which the female.

The Eleventh Question, or Test by means of a Cock.

Afterwards the king sent orders to the people of the East Market-town, saying, "Send me a bull which is white all over the body, which has horns on the legs, and a hump on the head, and which sets up a sound of the three notes unfailingly. If you do not send such a one, you will be fined a thousand coins." The townsmen, not knowing what was meant by this riddle, inquired of the Paṇḍit, who replied, "The king wishes you to send him a white cock. As the cock has spurs on its two legs, it is said to have horns on the legs; as it has a comb on its

head, it is said to have a hump thereon; when it crows it gives forth clearly three notes—one short, one middling, and one long—hence it is said to sound three notes only. Send him, therefore, such a cock." The townsmen did as he bade them.

The Twelfth Question, or Test by means of a Gem.

The gem given by God Šakra to King Kusa was octagonal. The thread on which Šakra had strung this octagonal gem being rotten from age, broke, and there was no one who was able to remove the old thread and replace it by a new one. One day King Vēdēha sent it to the townsmen of the East Market-town with command to remove the old worn-out thread and put in a new one. The townsmen could neither remove the old one nor put in a new one, and said, "We cannot do it." Then Mahauṣadha Paṇḍit said, "Do not trouble yourself," and sent for a little bee-honey. When he got it, he smeared the holes at the two ends of the gem with it, and twisting a thread of wool, the end of which also he smeared with honey, he ran a portion of it into one of the holes, and placed the other hole in the entrance of an ant-hill, from which ants were issuing. The ants smelling the honey, came out from the ant-hill, and eating away the old rotten thread that was in the gem, and dragging at the same time the end of the woollen string, drew it on and brought it out at the other end. The Bōsat finding that the thread had been strung into the gem, gave it to the townsmen, saying, "Give this to the king." Thereupon the townsmen sent it to the king, who having heard the manner in which the thread was introduced, was greatly pleased.

The Thirteenth Question, regarding the Calving of a Bull.

One day the king, having caused his royal ox to be fed with a large quantity of uňdu, so as to make its belly swell out, and having cleaned its horns, and smeared the whole body with oil, and bathed it with turmeric, he sent it to the people of the East Market-town with these words: "You are said to be wise men; this is the king's royal ox; it is far advanced in pregnancy: deliver it of its calf, and return it to me with the young one. If you do not send it in that way, you will be fined a thousand coins." The townsmen said, "We cannot cause this ox to bring forth a calf; what shall we do?" and they asked the Paṇḍit what should be done. He, thinking it meet to answer this riddle by one of a similar nature, sent for a bold man, clever in speech, and said, "Come, my good fellow! dishevel your hair and let it fall down on your back: then repair to the palace gate weeping and lamenting sorely. If any one other than the king speak to you, answer him not; but when the king sends for you and inquires the reason for your wailing, tell him thus: 'Sire! my father is in travail for the last seven days, and is unable to give birth to a child. Help me and tell me how he can be delivered of the child.' Then the king will say, 'What! are you mad? This is nonsense; men never bear children.' When he says so tell him, 'May it please your Majesty, if so, how then can the people of the East Market-town deliver the royal bull of its calf?'" The man attended to the directions of the Paṇḍit, and did as he had bade him. The king inquired, "By whom was this idea of a similar question apprehended?" And hearing that it was by Mahausadha Paṇḍit, he was very much pleased.

The Fourteenth Question, or the Test by means of Cooked Rice.

One day the king, saying, "We shall test the Paṇḍit," sent a messenger to the people of the East Market-town with these words: "The people of the East Market-town must send us some rice cooked under eight conditions, namely: the cooking must be done without rice, without water, without a pot, without fire, without firewood, without an oven, and it must be sent by neither woman or man, nor along any road. If cooked rice is not sent under these eight conditions, you will be fined a thousand coins." The people not knowing what this meant, consulted the Paṇḍit. He said, "Fear not. Take you some broken rice, for that is not 'rice'; take dew, for that is not 'water'; take a pan, for that is not a 'pot'; make a new oven of sticks, for that is not yet an 'oven'; get fire by friction, for that is not the 'fire' got from glowing embers; take dried plantain-leaves, for they are not 'firewood.' In this manner prepare the 'cooked rice,' put it in a pot well pressed down, and put it on the head of a hermaphrodite, for he is neither man nor woman, and send it to the king through a pathless jungle, for that is not sending it by 'road.'" And they did so. The king then inquired, "Who solved this riddle?" and hearing that it was the Paṇḍit, he was very much pleased.

The Fifteenth Question, or Test about a Sand-Rope.

One day the king, intending to test the Paṇḍit, sent an order to the people of the East Market-town to this effect: "The king is desirous of swinging in the royal swing; the old sand-rope has snapped, make a new one of sand, and

send it to us. If you do not do this, you will be fined a thousand coins." The townsmen knew not what was meant by this, so they consulted the Paṇḍit, who reflected thus: "This riddle also must be solved by a similar one." He therefore replied, "Brother townsmen! fear not;" and sending for two or three witty men who were fluent and voluble, told them, "Go and tell the king: 'O Sire! the people do not know the length of the sand-rope, nor do they know whether it is thick or thin. May it please your Majesty to send them a piece of about a span of the old rope. They can then examine it, and see whether it is thick or thin, and they'll then make one similar in length and size, and send it to your Majesty.' If the king tells you that there never was a sand-rope in his house, say, 'How then can the people of the East Market-town make a sand-rope and send it to your Majesty?'" The people did as Mahauṣadha Paṇḍit directed. The king hearing this, inquired, "Who thought of this counter-question?" and having heard that it was Mahauṣadha Paṇḍit, he was very much pleased.

The Sixteenth Puzzle, or the Test by a Tank.

One day the king sent a messenger to the townsmen with this order: "The king wishes to have some aquatic sport. Send him therefore a tank covered with the five kinds of lotuses, such as red, blue, white, &c. If you do not send, you will be fined a thousand coins." Not knowing the meaning of this, they informed the Paṇḍit thereof. He, thinking that this riddle must be met by a similar one, sent for some men of voluble speech, and when they were brought to him, he addressed them thus: "Make your eyes as red as *oliṅda* seeds by disporting yourselves in water, and go to the gate of the royal palace with your wet hair, dripping garments, and bodies besmeared with

mud, taking with you yokes, goads, ropes, stones, and clubs. Then send word to the king, saying that you have come and are waiting at the palace gate. When the king gives you permission, saying, 'Let them come,' walk in and say to him, 'Sire! inasmuch as your Majesty has ordered the people of the East Market-town to send you a tank, we brought one containing the five kinds of lotuses, and suitable for your Majesty to disport yourself in. The tank, which had lived a quiet life in the forest, seeing the town with its watch-towers, ramparts, moats, and gates, trembled with fear, and breaking the ropes with which it was secured, got back into the jungle. We beat it back with stones and clubs, but could not stop it. May it please your Majesty, therefore, to send a tank which your Majesty is said to have brought over the other day from the forest. We shall then yoke it to the other, and bring the two together.' The king will then tell you, 'I never brought a tank over here, and never had occasion to send for a tank to bring a new one yoked to it.' Then in reply you must say, 'Sire! how then can the people of the East Market-town send a tank to your Majesty?'" So they did as the Bōsat bade them. The king then inquired, "By whom was this difficulty solved?" and having learnt that it was by the Paṇḍit, he was very much delighted.

The Seventeenth Puzzle, or the Test by a "Park."

Again one day the king sent command, saying, "We are desirous of sporting in a park. Our park has become old. The people of the East Market-town must send us a new park, abounding with noble trees, full of flowers, such as the campac, asoka, vakula, and tilaka." The Paṇḍit, thinking that this puzzle also should be solved by a counter-puzzle, reassured the people, and sent several eloquent men to the king, *directing them to do the same*

thing as was done in the aforesaid case of the "tank." That day, too, the king was very much pleased, and addressing Sènaka Paṇḍit inquired, saying, "Shall we bring the Paṇḍit over here?" Sènaka being jealous of the other's prosperity, said, "This does not betoken a man to be a Paṇḍit. Have patience, O king."

The king on hearing the words of Sènaka thought to himself, "Mahauṣadha Paṇḍit has been tried from the time he was playing with sand [as a child]. He has achieved success in solving the seven points, beginning with the one about the piece of meat; he has also solved the difficult cases put before him by such able men as my counsellors; he has met the puzzles we sent before him by counter-puzzles, and his solutions are like those of a Buddha. Sènaka would not allow me to have such a Paṇḍit brought to my court. Of what use is Sènaka to me? I shall go and bring the Paṇḍit myself." Thinking thus, he set out on his journey to the Eastern Market-town where the Paṇḍit was living, accompanied by a great train of elephants, horses, &c. The state charger upon which the king rode tripped, and slipping into a hole broke its leg. The king thereupon returned from that place to the town. Sènaka then went up to the King Vèdèha, who had returned after going only half way, and addressed him, saying, "Sire! did you depart to the East Market-town with the object of bringing Mahauṣadha Paṇḍit here?" And when the king said, "Yes, Paṇḍit, I did;" Sènaka rejoined, "Sire! your majesty took me for one who was of no service. In spite of my asking you to have a little more patience, you went in great haste, and at the very beginning of the journey the state charger broke its leg." The king remained silent on hearing the words of Sènaka.

Again one day he asked Sènaka, "Well, Sènaka Paṇḍit, shall we get Mahauṣadha Paṇḍit up here?"

Sènaka then replied, "If so, your majesty, do not go yourself, but send a messenger to him to say, 'O Paṇḍit, whilst coming to see you the king's state charger broke its leg. Send us either a colt or its sire.' If he undertakes to send a colt, he would come himself; if the sire, he should send his father. *This will be a test to us of his wisdom.*" The king said, "Very well," and sent a messenger, telling him as Sènaka had directed. The Paṇḍit on hearing the words of the messenger thought to himself, "The king wishes to see both myself and my father;" and going up to his father, and saluting him, said, "O father! the king wishes to see both you and me. You go first, accompanied by one thousand elder *siṭus*. And when you do go, go not empty-handed, but take with you a sandal-wood casket filled with new cow-ghee. The king will then *enter into conversation with you*, and ask you to choose a suitable seat for yourself and sit down. You will then look round for one, and be seated. Whilst you are engaged in conversation, I shall come in. The king will receive me kindly and tell me also to look out for a suitable seat and sit down. I will then look at your face, at which sign you will rise from your seat and say to me, 'Son, Mahauṣadha Paṇḍit, take this seat.' When this is done, there will arise a question for us to solve." The Siṭu said, "Very good," and repaired to the palace in the way he was instructed by his son, and sent word to the king that he had come to the palace gate. And when the king sent for him he went into the palace, saluted the king, and stood on one side. The king spoke to the Siṭu, and asked, "Siṭu, where is your son, Mahauṣadha Paṇḍit?" And he replied, "My lord, he *will come a little later*." The king was pleased at the words "will come," and said, "Look for a suitable seat, and sit down." The Siṭu found a suitable seat, and sat down on a side. In the meanwhile the great Bōsat

dressed himself in all splendour, and being accompanied by the thousand princes, came seated in a beautifully decorated chariot. As he was coming he espied an ass grazing on the bank of a trench, and he commanded his strong men to seize the animal and tie up its mouth so that it cannot make any noise. "Fix a cloth on your shoulders," said he, "so as to form a bag; put the ass therein, and bring it concealed." These young men did as the Bōsat had bidden them. And the Bōsat, followed by the large retinue, entered the city with a splendour like that of the god S̃akra. And the people were not weary of praising the Paṇḍit, saying, "This, they say, is Mahauṣadha, the son of Sirivaḍḍhana Siṭu; this, they say, is he who brought a medicine in his hand when he was born; this, they say, is he who knew the meaning of so many problems that had been propounded, and solved the questions." The Paṇḍit on reaching the palace gate announced his arrival to the king through the palace guard. The king being pleased and delighted at the news of his arrival, said to the man, "Let my son Mahauṣadha Paṇḍit make haste and come in." The Bōsat then ascended the staircase, attended by the thousand young men, and having entered the Audience Hall and saluted the king, stood at a respectful distance. The king beheld the Paṇḍit and was greatly pleased, and after a pleasant talk said to him, "Paṇḍit, look out for a suitable seat, and sit down." The Paṇḍit then looked at his father's face, at which sign his father rose up from his seat and said, "Paṇḍit, take this seat." The Paṇḍit hearing the words of his father sat on the seat which his father had vacated. Thereupon Sènaka, Pukkusa, Kàvinda, Dèvinda, and other foolish men who were there, seeing that the Paṇḍit had made his father rise from his seat, clapped their hands merrily and laughed aloud, saying, "This foolish fellow is said to be wise. He made his father rise from his seat, and seated

himself thereon. Surely it is not right to call him a wise man." And the king was crestfallen.

Maha Bōsat, seeing that the king was sad, inquired of him, "What, my lord! are you sad?" The king replied, saying, "Yes, Paṇḍit, I am grieved. On hearing about you my mind was pleased, on seeing you my mind is displeased." The Paṇḍit thereupon said, "What is the reason that your mind, having been pleased by hearing about me, is displeased by seeing me?" "Because," said the king, "you made your father rise up from his seat and took it yourself." "What, my lord!" rejoined the Bōsat, "do you say that in all cases the father is greater than the son?" The king replied, "Yes, Paṇḍit, it is so." To this the Bōsat replied, "You sent word to me to send you a colt or its sire." So saying he rose up from his seat, and looking at the young men who brought the ass told them, "Bring me the ass that you have brought." And when they had brought it, he placed it near the feet of the king, and inquired of him, saying, "My lord! what is the value of this ass?" The king replied, "If it be serviceable, it is worth about eight massas." "How much then will a thorough-bred colt, begotten by this ass in the womb of a Saindhava mare, be worth?" inquired the Bōsat. The king replied, "It is invaluable." The Bōsat continued, "Why do you say so, my lord? You said just now that in all cases the father was greater than the son; if it be so, by your own statement the ass is a nobler creature than the *ajānīya* (thorough-bred?) horse. Now, my lord, have not your paṇḍits clapped their hands and laughed at me through their ignorance of even this fact? How wonderful is their wisdom! Where did you pick them up from?" And treating the four paṇḍits contemptuously, the Bōsat disclosed to the king the meaning of the question regarding the ass, and said, "My lord, if the father is in all cases superior to the son, then take

my father into your service; but if the son is superior to the father, then retain me." The king was overjoyed, and all the assembly shouted in praise of the Paṇḍit, saying, "The Paṇḍit has indeed solved the question well." Thousands of people clapped their hands and waved their turbans. The four paṇḍits (Sènaka, and the other three) were put out of countenance.

[Now, there is no one who knows better the reverence due to parents than the Bōsat. And if it be asked, why then did he make his father rise from his seat and assume it himself, the answer is this: he did not mean any disrespect to his father, but wanted to solve the king's riddle, viz., that the Bōsat should send either a colt or its sire, and wanted to make manifest his wisdom, and to take the shine out of the wisdom of Sènaka and the other paṇḍits.]

The king being pleased at the Paṇḍit's solution of the ass-riddle, took the royal vase of gold filled with a scented water, and poured water on the Siṭu's hand, saying, "Enjoy the East Market-town as a royal gift from me." And he further commanded, saying, "Let the other thousand Siṭus be submissive to Sirivaḍḍhana Siṭu." Having done this the king sent to the mother of the Paṇḍit ear-rings, necklaces, anklets, and all other ornaments which females wear. Having been delighted at the Bōsat's solution of the ass-riddle, he addressed the Siṭu, and said, "O Siṭu! give me the Paṇḍit Mahauṣadha, that I might bring him up as my son." To this the Siṭu replied, "My lord! the child is still very young. Even to this day his mouth smells of milk. He shall attend upon your majesty when he shall have grown up." But the king continued his entreaties, saying, "O Siṭu! henceforward give up thy affection for the Paṇḍit. From this day forth he shall be my son. I am able to support and protect my son. Go thy way now." And he gave him permission to return home. The Siṭu thereupon

saluted the king, kissed his son Mahauṣadha Paṇḍit, and pressing him to his bosom kissed his head, and gave him advice. The Paṇḍit in return saluted the Siṭu with his hands joined together, and said, "Father, do not give way to anxiety," and sent him away. The king then asked Mahauṣadha Paṇḍit whether he would take his meals in the palace or outside it. The Paṇḍit thought thus: "It were better that I should take my meals outside the palace, inasmuch as my retinue is large." So he said, "I shall take my food outside the palace." Thereupon the king gave a suitable house to the Paṇḍit, caused the thousand noble youths and all their retinue to be provided with means of subsistence, and furnished the house with every requisite. The Paṇḍit from this time forth lived near the king, counselling him.

Now the king wished to try the (sagacity of the) Paṇḍit. There was a gem in a crow's nest on a palmyra-tree that stood on the border of a tank not very far from the southern gate. The reflected image of this gem appeared in the tank, and people informed the king that there was a gem in the tank. The king sent for Sènaka, and said, "It is reported that there is a gem in the tank. How shall we get it?" Sènaka said, "O king! the best way to take it is by emptying the tank of its water." The king replied, "Then do so," and entrusted the work to Sènaka. Thereupon Sènaka collected a great number of men, removed the water and mud from the tank, and dug up the earth at the bottom, but he could not find the gem; and when the tank was refilled the reflection of the gem appeared again in the tank, and Sènaka once more removed the water and mud, and dug up the earth, but could not find the gem.

The king then sent for Mahauṣadha Paṇḍit, and said, "A gem is seen in the tank. Sènaka removed the water and mud, and dug up the earth, but could not find it.

When the tank was refilled the gem appeared again. Can you get this gem for me?" The Paṇḍit replied, "My lord! that is by no means impossible. Come with me, and I shall show you the gem." The king being pleased at the words, "I shall show you the gem," thought to himself, "We shall behold the wisdom of the Bōsat to-day," and went to the pond, attended by a great retinue. The Bōsat stood by the side of the pond, and looking at the gem, knew that it could not be at the bottom of the tank, but that it was on the tal-tree, and said, "My lord! there is no gem in this tank." Then the king inquired, "Is not that which you see the gem?" On this the Paṇḍit got down a pot of water, and said, "Look, my lord! the gem is seen not only in the tank, but also in this pot." The king asked, "Where, then, can the gem be?" The Paṇḍit replied, "My lord! it is the reflection of the gem that is seen in the pond as well as in this pot. The gem is not in the pond; it is in the crow's nest on the top of this tal-tree. Send a man up and get it down." The king sent a man up the tree as directed by the Paṇḍit, and had the gem brought down. The Paṇḍit took the gem into his hand and gave it to the king. Many people praised the Bōsat, and reviled Sènaka, saying, "When the gem was on the tal-tree, Sènaka, like a man who searches for his bow in a pot when he has left it behind, got strong men to dig out this tank. If one is wise, he should be like Mahauṣadha."

The king being pleased with the Bōsat, presented him with a necklace of pearls worth a lac of gold, which he wore on his neck; and to the thousand children he gave a thousand strings of pearls, bidding them wear those ornaments when they came to serve him at the palace.

Here end the nineteen solutions of questions, cases, &c., beginning with that regarding the piece of meat.

Again, one day the king went to his park, accompanied by the Paṇḍit, when a chameleon, which lived on the top of the arch at the gateway, seeing the king, got down from the arch and prostrated itself on the ground. The king perceiving it, asked Mahauṣadha Paṇḍit, "What is this chameleon doing?" He replied, "My lord! it is paying respect to you." The king then said, "If this is so, the homage it renders me shall not go unrewarded. Give it some money." To this the Bōsat replied, "My lord! it has no need of money; something for food will suffice." The king asked, "What does it feed upon?" "On flesh," was the Paṇḍit's reply. "How much worth of meat should it get?" asked the king. "Meat that is worth about half a grain of gold." Then the king, saying, "Half a grain of gold is no fit gift from a king," commanded a servant to buy and give the chameleon every day meat worth two and a half grains of gold. The man agreed to do so, and from that time supplied the chameleon with meat.

Now it happened that on a Póya day, when no butcher was to be found, this man searched for meat all over the town, but not finding any, he bored a hole in the piece of gold of two and a half grains weight, put a string through it, and tied it to the neck of the chameleon. After this, and in consequence of wearing the piece of gold, a proud spirit rose within the chameleon. That day the king went again to the park, and the chameleon, seeing the king approaching, likened himself to his majesty in the pride of his wealth, thinking to himself, "O King Vèdèha! you are not the only person who has riches. I also am possessed of wealth," and so he did not get down from the arch, but stayed on the top, shaking his head. The king, seeing this act of the chameleon, addressed the Paṇḍit in a stanza, "O Mahauṣadha Paṇḍit! this one does not descend from the arch as it had done before. What is the cause of

its pride?" The Paṇḍit, suspecting that in consequence of the abstention from slaughtering animals on Póya days the king's servant had not been able to procure meat, and must have therefore hung the gold round the neck of the chameleon, replied in a verse, "This creature having received a treasure of two and a half grains of gold, which it could never have acquired before now, thinks, 'O King Vèdèha! who has made the whole city of Mithila his abode, and who wins the hearts of the people by the fourfold way of giving gifts, pleasant words, beneficent policy, and urbanity, you possess treasure in proportion to your position, and I to mine. And being so, in what respect am I inferior to you?' and therefore it despises you." Thus the Bōsat explained to the king this case of the chameleon. The king thereupon sent for the man whom he had commanded to supply the chameleon with meat, and inquired from him whether the statement of the Paṇḍit was correct, and the servant stated what had happened.

The king's faith in the Paṇḍit's wisdom grew greater and greater, and thinking, "This Paṇḍit knew the mind of the chameleon without consulting any one, even as a Buddha would know," and gave him the revenue that came in by the four gates. The king being annoyed with the chameleon, thought of discontinuing the gift made to it; but the Paṇḍit prevented the king from doing so, saying, "It is not meet that maintenance once given should be discontinued."

Here ends the case of the chameleon.

And again, a boy of Mithila, by name Pinguttaraya, having gone to Taxila, studied the sciences under the principal teacher of the place, and soon mastered them. This boy, in returning all the books that he had borrowed for study, said to the teacher, "I shall now bid you good-

bye." Now there was a custom that obtained in the family of the teacher that if he should have a daughter who had attained to womanhood, she must be given to his eldest pupil. This teacher had a daughter as beautiful as a goddess, and he told the youth, "My son, I shall give you this daughter, and you may take her away." Now this young man was an unlucky fellow, but the young girl was very lucky. The sight of this maiden did not excite his love; but although he did not love her, he thought, "I will not disregard the words of my master," and so accepted the arrangement. The teacher gave his daughter to the young man. At night the youth got into the prepared bed and laid himself down to sleep. As soon as the young lady followed him to bed he got down from it, grumbling, and lay himself down on the ground. The young woman then got down from the bed herself and went towards Pinguttaraya, when he again rose up and jumped into the bed. The Kumārikā thereupon jumped into the bed herself, and the youth once more got down from it. A wretched unlucky fellow can no more approach Venus than the earth reach the sky. The damsel therefore remained in bed while the wretched fellow slept on the floor. Having passed a week in this manner, and as he could not disobey his master, he took leave of him and set out on the journey homewards with the young woman, although he bore no love towards her. On their way no words passed between them. Displeased with each other, they reached the city of Mithila. Pinguttaraya, who was very hungry, saw a diṁbul-tree close by the town laden with fruit, so he climbed up the tree and began to eat them. The maiden, also being very hungry, said, "Give me also some fruit." The youth said, "Why, have you no hands and feet? Climb up the tree and eat them." As there is no suffering greater than hunger, the girl climbed up the tree and began to eat the

fruit. The young man seeing that she had climbed up the tree got down at once, and covering the foot of the tree with thorns, walked away towards the town, saying to himself, "I have at last got rid of that wretched woman." The maiden not being able to get down to the ground, as there were thorns around the tree, had to remain on the tree.

Now it so happened that late in the evening of the day the king was returning home, riding on a well-decorated elephant, after diverting himself the whole day at the park. He saw the maiden on the tree, and he was at once enamoured with her; so he sent a servant to ask her whether she had a husband or not. The girl said, "My lord, I have a husband to whom I was given in marriage by my parents, but he left me here alone on the top of the tree and went his way." The man who had been sent to inquire about this related the facts to the king, who on hearing him said, "All things which have no owner belong to the Crown." So he took down the maiden from the tree, and placing her on the elephant, took her to the palace and made her his queen by crowning her on a heap of gold. The queen became the favourite of the king, and increased his happiness. She was called Udumbarā Dēvī, as she had been discovered on an udumbara-tree.

After this the king caused the inhabitants of the suburban city gate to clear and prepare the road for him to go and enjoy himself in the park. Pinguttaraya also, according to royal command, went to render service, and having tucked himself up, set himself to work with a hoe. Before the work was completed, the king set forth in a noble chariot with Udumbarā Dēvī and a great retinue to enjoy himself in the park. Udumbarā Dēvī happening to see the wretch who could not prize a gift, smiled at him. The king seeing the queen smile, angrily inquired of her,

"Why did you laugh?" And she replied, "My lord! this man who is now employed in clearing the road is the person who cherished me at first. He is the man who sent me up the tree, and then blocked the foot thereof with thorns. On seeing him I could not help smiling, thinking to myself, this is the wretch who could not appreciate a wife as fair as myself." The king thereupon, drawing his sword from its scabbard, said, "You speak falsely; you smiled at some other person; I will kill you." The queen replied in terror, "My lord, may it please your majesty to inquire of the paṇḍits." Upon this request the king inquired of Sènaka, "Do you believe what she has said?" "I do not believe her, my lord; for what man would forsake such a woman as this?" rejoined Sènaka. This reply alarmed the queen still more. However, the king reflected further, and thinking, "What does Sènaka know? I shall consult the Paṇḍit Mahauṣadha," put this question to him in verse, "O Mahauṣadha Paṇḍit! do you believe that there is any man who would not love a beautiful and accomplished woman?" Hearing these words the Paṇḍit replied, "My lord! I do believe it; when a man is unfortunate, his ill-luck separates him from love as the ocean does its opposite shores from one another." The king, believing what the Great One said, was reassured, and said to the Paṇḍit, "O Paṇḍit! if you had not been here I would have lost to-day this jewel of a woman by hearkening to the words of the ignorant Sènaka. It is you who have saved my queen for me." And the king presented him with one thousand massas.

Afterwards the queen affectionately addressed the king, saying, "My lord! it was on account of this Paṇḍit that my life has been spared. I beg, therefore, as a favour from your majesty, that I may be allowed to treat the Paṇḍit Mahauṣadha as I would a brother." The king

replied, "Yes, my queen! I grant the boon you ask." "Then, my lord!" said the queen, "from this day forth my brother shall share all my dainties, and I would pray as a further favour your Majesty's permission to send him sweet food through the gates at all times and seasons." "You may have that boon too," replied the king.

Here ends the case of the lucky maiden and the unlucky man.

One day the king was walking up and down the terrace of his palace after his midday meal, and saw through the window a goat and a dog making friends with each other.

Now this goat was in the habit of feeding on the grass that was thrown before the elephants before they began to eat, and the elephant-keepers happening to see this, beat the goat, and as it was running away, bleating, a certain elephant-keeper ran after it and struck it full on the back with a club. The goat with its back bent with pain went and laid itself down by the side of the great wall of the palace. That very day a dog, which fed itself on the bones, meat, and other refuse of the royal kitchen, when the cook, who had prepared and covered up rice and curry, had gone out to wipe the perspiration from his body, scenting the fish, meat, and other various dishes, could stand it no longer, and entering the kitchen, pushed off the covers of the pots and pans, and began to eat the food. The cook hearing the noise of the pots falling entered the kitchen, and seeing the dog eating the meat, closed the door, and beat him with stones and clubs. The dog dropped the meat it had taken, and ran away howling. The cook, seeing the dog escape, ran after it and struck it on the back. At this blow the dog, bending its back, and drawing up one leg, as dogs always do when beaten ever so much, ran to the spot where the

goat was lying down. Whereupon the goat asked the dog, "Friend, you walk with your back bent. What is the matter? Are you suffering from any pain in it?" The dog in return inquired, "You, too, lie here with your back bent. How is that? Are you suffering from any pain in your back?" Then the dog and the goat related their experiences to each other. The goat continued, "Well, can you enter the kitchen again?" "No," said the dog; "I can never go there again. If I were to go, I should lose my life." The dog then asked, "Can you go to the elephant-shed?" And the goat replied, "No, I cannot go there. If I were to go, I should lose my life." Both of them then set about devising a plan by which they could get their food. The goat said, "If we two agree to act together, there is one expedient." The dog asked what it was, and the goat went on explaining. "Friend," said he, "henceforward you must go to the elephant-shed. As dogs do not eat grass, the elephant-keepers will not suspect you, knowing that dogs do not eat grass. Then you steal a bundle of grass, and lay it at the corner of the great wall. I too shall go to the kitchen; and as goats do not eat meat, the cook will not suspect me; and I shall then bring some meat for you to eat." As both agreed that this stratagem would answer well to help them to obtain food, they determined to carry it out.

So the dog went to the elephant-shed and brought a bundle of grass and deposited it at the corner of the great wall, while the goat went to the kitchen and brought a piece of meat and placed it there. By means of this device they lived happily.

The king on seeing the friendship of these two animals thought, "I have seen a most unusual sight. These animals seem to live in true friendship, although they are natural enemies. I shall put a question to the five paṇḍits on this subject. He who does not answer my

question I shall expel from the city. On him who answers it I shall confer favours, saying, 'There is none to equal this Paṇḍit.' However, there is no time to-day. When they come to attend upon me to-morrow, I shall put the matter before them."

With this intent, the king on the following day, when the paṇḍits came to attend upon him, put them the question in a stanza, saying, "In this world certain animals have such mutual distrust that they would not approach within seven paces of each other. Two such naturally hostile animals have become friends; they go about together amicably, and with full confidence. Now, what is the reason for this?" And he added another stanza, and said, "If you cannot expound this to me before noon, I shall expel you all from this country. I have no use of ignorant fellows."

Now, Sènaka had taken the first seat, and Mahauṣadha Paṇḍit the last. Mahauṣadha considered what this question meant, and not perceiving what it meant, he thought within himself, "The king is too immature in understanding to have thought this out by himself. It must have been suggested to his mind by the sight of some occurrence. If we get leave for one day, I shall find out what it means. Sènaka will somehow or other postpone answering it for one day."

Sènaka and the other three paṇḍits, like unto men in a dark room, could see no way of solving the question. Sènaka, therefore, looked at the Maha Bōsat to gauge his mind, and perceiving from the manner of his look that he had not grasped the meaning, and would wish for one day's time, and desirous of complying with his wish, he laughed familiarly with the king, and said, "My lord! do you indeed mean to send us out of the country if we should not be able to disclose the meaning of this question? We are not incapable of solving it; but this is rather an

intricate question; we do not wish to explain it at once in public. We shall think it over alone, and then tell your majesty. Grant us, therefore, a postponement." And having regard to Maha Bōsat, he added in a stanza, "In a public assembly, wherein the loud noise of the people creates one confused din, our thoughts are distracted, or run in different channels. So we cannot answer this question just now. Great king! each of the five paṇḍits, when he has gone to enjoy the great boon of rest, will concentrate his thoughts, and will in solitude think over this question and then explain it to you."

The king, although dissatisfied at the words of Sènaka, thought, "Very well," and threatened them by the threat of driving them out of the country if they should fail to answer the question.

Thereupon the four paṇḍits, Sènaka and others, descended from the palace, Sènaka saying to his companions, "The king has put before us a keen question. If we should not be able to explain it, we shall suffer great loss. You had better, therefore, enjoy a good meal and thoroughly examine the question." Thus saying, he went to his house.

Mahauṣadha Paṇḍit also rose up from his seat, and having approached Queen Udumbarā, inquired of her, saying, "O queen! where was the king during the greater portion of yesterday or to-day?" "The king was walking up and down the terrace, looking through the window while passing and repassing it," replied the queen. Thereupon the Paṇḍit reflected thus, "The king must have seen something in that direction," and going thither looked outside, when he, too, observed the strange conduct of the goat and the dog, and concluding that this must have given rise to the king's riddle, entered his own room. The three paṇḍits, Pukkusa and others, pondered over the meaning of the question, but failing to discover

it, went to Sènaka. Sènaka asked them, "Have you fathomed the meaning of the question?" They said, "No." And Sènaka said, "If so, you will be banished from this country. What do you mean to do?" They then asked him, saying, "O teacher! have you found out the meaning?" "I also thought over it in many ways, but could not make out what it meant," said Sènaka. Then they all said, "If you could not make out its meaning, how could we?"

Thus these four paṇḍits, Sènaka and the other three, not perceiving the meaning of the question, thought, "We made a brave show like lions before the king, and came away saying, 'If we get time for one day we shall consider the question and disclose its meaning.' Now if we fail to do so, the king will be angry; what shall we do?" And being in great fear, they reflected, "If we ponder over the meaning of this question for even six years without ceasing, we should not be able to answer it. Mahauṣadha Paṇḍit must have ascertained the meaning by thinking it over in hundreds and thousands of ways. Let us go to him, without being proud." So they went up to him and announced their arrival, and when they were told to come in, they went to his palace, and after making appropriate inquiries as to his health, took their seats on one side, and inquired of him, saying, "O Mahauṣadha Paṇḍit! have you found out the meaning of this question?" "If I do not know, who in the three worlds shall know it; yes, I have found it out," replied the Paṇḍit. "If so, may it please you to tell us also," continued the other paṇḍits. The Great One, who has compassion on all creatures, thought, "Now if I do not tell these four fellows the meaning of the question the king will expel them from the country as being useless vagabonds, while me he will reward with the seven precious gems, saying, 'There is no such jewel as this Paṇḍit.' But my compassion will not

let me act in this manner. So let not these fools perish while there is a Paṇḍit like me living." Moved with this kind spirit towards them, he decided to tell them, and ordering them to sit on low seats, with their hands uplifted in salutation towards him, and without telling them what the king had really seen, he composed four stanzas, one for each of them, and teaching them the Pàli words, only without telling them the meaning thereof, he sent them away, saying, "When the king questions you, answer him thus."

On the following day these four paṇḍits and the Great Bōsat having gone to attend upon the king, saluted his majesty, and sat upon the seats which had been prepared for them. The king then asked Sènaka Paṇḍit, "Sènaka! have you found out the meaning of the question now?" Sènaka replied, "My lord! if I could not see its meaning, who else could?" to show his cleverness before the Paṇḍit, like one who places a puppet (Kolombu) before a woman who has borne a child. And when the king said, "If so, tell us;" he cried, "My lord! now hear me," and recited the stanza taught him by Mahauṣadha Paṇḍit, the meaning of which is as follows: "Young lords delight in goat-flesh; it pleases them. They do not eat dog-flesh. The goat and the dog, so widely different, have, however, united in friendly confidence." Now, although Sènaka recited this stanza, he knew not its meaning. The king, who understood its sense by reason of having seen the incident, thought, "Verily, Sènaka has explained the case. I shall now question Pukkusa." He then asked Pukkusa, who was seated second. "What," said Pukkusa, "am I not a Paṇḍit?" and repeated the stanza that he had learnt. Its meaning is as follows: "We cover the back of a horse with goat's-skin to get a comfortable seat; they who desire such comfortable seats do not cover the horse's back with dog-skins. Notwithstanding this difference, there

was a harmonious companionship between a goat and a dog." But Pukkusa himself understood not the meaning of the stanza, although he recited the words. The king, however, who was aware of its meaning, thought, "This man, too, has understood my question," and inquired of Kāvinda Paṇḍit, who occupied the third seat. He, too, recited the stanza that he had learnt. The meaning of it is as follows: "The goat has twisted horns, the dog has none. The goat eats grass, and the dog flesh. Notwithstanding these differences, there arose a friendship between a goat and a dog." The king thinking, "This one also knows the meaning of the question," inquired of Dèvinda Paṇḍit, who had taken the fourth seat. He, too, recited the stanza that he had learnt. Its meaning is as follows: "The goat eats grass and other herbs, the dog does not eat them. What, then, does it eat? It eats hares and cats. In spite of these differences a companionship arose between a goat and a dog."

When the four paṇḍits, Sènaka and the others, had only recited to the king what each of them had learnt, the king, without asking them the meaning of the stanzas, as he had already understood them, inquired of Mahauṣadha Paṇḍit, the help of the helpless, the mine of mercy, the liberator of mankind, who had taken the fifth seat, "O Paṇḍit! have you found out the meaning of the question?" He replied in a lion-like voice, "My lord! who that lives in the space between Avīci and Bhavāgra can know it but myself?" Thereupon the king said, "If so, tell us." And he, saying, "My lord! then hear me," repeated two stanzas in order to show that he knew every particular about the goat and the dog. The substance of the verses is as follows: "This goat, which has eight hoofs on its four feet, brings meat for the dog unknown to any one; and this dog, too, brings grass for the goat. This service which the goat and the dog render to each

other for their mutual support the great King Vèdèha saw clearly when walking up and down the terrace."

The king, not knowing that the four paṇḍits, Sènaka and the others, had learnt the meaning of the question from the Great Bōsat, said, "It is certainly a great gain for me to have such paṇḍits as these living in my household," and so he treated them with great kindness, thinking it right to mark his appreciation of their solution of the question. And he said to them, "I am exceedingly pleased with you for your clear solution of this question, which you have so well explained. I will give to each of you, who are certainly paṇḍits, a chariot drawn by an 'ajānīya' horse and a village plentiful in riches, grain, and apparel." So he caused all these things to be given to the five paṇḍits.

Here ends the question about the goat.

The Queen Udumbarā Dèvī, knowing that the four paṇḍits, Sènaka and others, had learnt the meaning of the question through Mahauṣadha Paṇḍit, thought, "The king has rewarded all the five paṇḍits equally, like one who makes no difference between Uňdu and Tala: my brother Mahauṣadha Paṇḍit should have been specially rewarded," and so she went up to the king and asked him, saying, "My lord! who explained the question to you?" He replied, "My darling! the five paṇḍits." "My lord! from whom do you think did the four paṇḍits, Sènaka and the others, learn it?" inquired the queen. "I do not know, my dear," replied the king. She then continued, "My lord! what do the four paṇḍits, Sènaka and the others, know? It was Mahauṣadha Paṇḍit who taught them the answers to the question, with the object of saving the lives of these ignorant fellows. But you have rewarded them equally. This is not right; you should

have rewarded Mahauṣadha Paṇḍit over and above the rest." The king hearing this was the more pleased with Mahauṣadha Paṇḍit, inasmuch as he did not reveal the fact that it was from him that the others knew the meaning of the question. And with the view of rewarding him largely, he thought, "Never mind, I shall put another question to my son, and when he explains that to me I shall reward him greatly."

After thinking of a suitable question for this purpose, the king hit upon the "Sirimanda" question. And one day, when the five paṇḍits, who had come to attend upon him, were seated conversing pleasantly, the king, who was still pondering on the question, addressed Sènaka Paṇḍit thus:

"O Sènaka! I shall ask you a question." "Ask it, my lord!" replied Sènaka. Then the king asked, "Do the sages grant superiority to him who possesses wisdom without riches, or to him who possesses elephants, horses, and retinue without wisdom? Suppose, Sènaka, that one with universal wisdom is poor, and the other with his great retinue is foolish. Now, tell me which of these appears to your mind to be the superior?" Now, as this question had been handed down for generations in Sènaka's family, the Paṇḍit explained it at once to the king in these terms:

"O king! ruler of the people! all people, whether they be wise or ignorant, versed in the sciences which treat of horses or elephants, whether they be ignorant of science, or be of warrior or Brahma caste, perform services, even though unbidden, for him who possesses wealth, even if he be of low caste. To him they are all submissive and obedient. Therefore, I say that the wise man is inferior, and the rich is superior."

The king hearing the words of Sènaka, without speaking to the other three (Pukkusa and others), said to Mahau-

ṣadha Paṇḍit, who had taken the last seat of the five: "O Mahauṣadha Paṇḍit! the wise, the illustrious, the one who knows all dharma in every way, to you I shall now put the question. Which of these two do the sages say is superior? Is it the one who is wise and poor, or the one who is ignorant and rich? Consider, and tell me." The Maha Bōsat replied in a verse to this query of the king: "An ignorant person, who thinks it a great thing when he has obtained some treasure or gain, such as an appointment, commits the sin of taking away life and so forth, and therefore, impeded in the path of virtue by the pride of his wealth, he thinks only of this world, blinded to the world to come by the false prospects which dazzle his vision, and finally, in both worlds, whether it be that in the future birth he is born in hell after sinning in his frenzy, or when born again into this world he inherits poverty, disgrace, and misery, the ignorant man is vanquished and brought to nought. In view of this, I declare that the wise man is superior, and the wealthy fool is inferior."

When the Bōsat had thus spoken, the king looked at Sènaka, and said, "How now, teacher? Mahauṣadha Paṇḍit says the wise man is superior." Sènaka thereupon replied, "My lord! Mahauṣadha Paṇḍit is but a child. Even now the smell of milk issues from his mouth. What does this child know?" and brought forward an argument by a stanza which said—

"The knowledge of science or wisdom does not of itself supply man with wealth and treasure, grain and food; nor does it give him sons and daughters, nor beauty, nor wealth. Now, I shall give you an illustration. Look, my lord, at that hideous, drivelling Gòrimanda Siṭu. Down both sides of his mouth the spittle falls, but he possesses elephants, horses, retinue, and wealth, and lives in happiness, favoured by the goddess of riches. He is

attended by glorious women. Seeing this, I say that a man, although wise, is not superior unless rich; a man, although ignorant, is superior if rich."

If it be asked who this Gòrimanda Siṭu is, he is a Siṭu living in Mithila, possessed of eighty keḷas of riches. His form is not fit to look upon. He has no relatives, no son, nor daughter. He does not know any science. When he talks, saliva pours down from his mouth, and as it falls it is wiped off with two full-blown lotuses, which are then thrown into the street by two women fair as goddesses, who stand on either side of him, dressed in their richest garments. Now, when the toddy-drinkers require these lotuses, they go on their way to the "Toddy Hall" to his house, and say, "O lord, Gòrimanda Siṭu!" Then the Siṭu, hearing the words of the toddy-drinkers, says, "What, my children?" as he stands at the window. When the Siṭu thus speaks, saliva pours down from both sides of his mouth; the two women, who stand on either side, dressed in their best, wipe off the saliva with the blue lotuses and throw them away. The toddy-drinkers then pick these up, wash them, and go to the toddy-cellar, wearing them. Such is the wealth of Gòrimanda Siṭu. Thus Sènaka brought this forward as an illustration.

The king, hearing the words of Sènaka, said, "Well, Mahauṣadha Paṇḍit! what now?"

To this Mahauṣadha Paṇḍit replied, "O lord! what does Sènaka know? He is like a crow who picks up and eats scattered rice; he is like a dog who goes to eat milk curds, regardless of the clubs that may fall on its head; he seeks only for riches to be enjoyed in this world, and does not think of the clubs that may fall on his head, which are punishments, in hell. Hear me, therefore, my lord!" and he quoted the stanza which said, "When the ignorant one has obtained his happiness, he revels in it, and is callous to merit. Because of this callousness, he

commits sin; and distrained by grief for calamities that befall his relatives, he goes utterly astray. Enjoying and suffering both pleasure and pain, which the revolving wheel of time brings, he writhes like a fish taken out of water in summer and exposed to the sun. Seeing this, I say that it is the wise man who is superior and not the ignorant man, although he may be rich." The king having heard the statement of the Maha Bōsat, inquired of Sènaka, "How now, teacher?"

Then Sènaka replied, "My lord! what does this fellow know? Leaving man aside, of all the trees in the forest it is that which bears fruit that attracts birds." Speaking thus, he brought forward the same argument by a stanza:

"The tree growing in the jungle which bears sweet fruit is surrounded by all kinds of birds. Even so, the rich person who is possessed of silver and gold, food and raiment, is attended by many for their own personal benefit. Seeing this, I say that he who is rich, although ignorant, is superior, and the poor, but wise, man inferior." The king hearing the words of Sènaka said, "Son Mahauṣadha Paṇḍit, what now?"

"Hear me," said the Bōsat; "the ignorant one, although he commands influence, is not superior, for he extorts his wealth from the people by acts of oppression, by blows and bonds. Such an ignoramus, even while he groans in the pangs of bitter repentance, is dragged off against his will by Yamapallò to that dreadful hell, where he suffers great torments. It is because of this that I say that the wise, although poor, is superior, and the ignorant, although rich, is not."

And again, when the king said, "Sènaka! what now?" Sènaka Paṇḍit replied, "Brooks, rivulets, streams, and other running waters empty themselves into the river. There they all lose their former names of brooks, rivulets, and so forth. By the help of the union of these brooks,

streams, &c., the river runs on and enters the ocean, where the river also loses its former name, and is called the ocean. In this way all people depend upon the rich, and even the very wise when they come into contact with the rich lose their individual splendour as much as the river which runs into the ocean. It is because of this that I say that the wise man is not superior, but the rich man is."

And again, when the king said, "Mahauṣadha Paṇḍit! what now?" the Paṇḍit, saying, "My lord! hear me," brought forward another argument in a stanza:

"The great ocean has been brought forward as an illustration. Now into this great ocean all kinds of innumerable rivers and streams from different direction fall—the Ganges, Yamunà, Aciravati—and this great expanse of water is eternally studded with hundreds and thousands of great billows, which dart against the shore, and break against its impassable barrier. Even so, the words of an ignorant person do not conquer those of the wise. Even the rich, when in doubt as to important or trivial matters, go to the wise man, although he is poor, to have his doubts set at rest. Because of this, I say that the wise is superior, and the ignorant, although rich, is not." The king having heard what the Bōsat had said, inquired of Sènaka, "Well, Sènaka! what say you now?" Sènaka, saying, "Hear me, my lord!" continued to bring forward another argument, thus: "Although a man has no self-restraint, either physical or moral, yet if he has wealth and followers, and if, attended by a retinue, he tells others anything in a court of law, whether it will do them good or harm in this world or the next, his words prevail in the assembly because of his power. Even if this influential man should advise them to deprive owners of their rights, or to do unlawful acts, Lakshmī (the goddess of wealth) makes his words acceptable in the assembly. The wise

one cannot do this. Because of this, I say that the wise man is not superior, but the rich man is."

And again, when the king said, "What now, son Mahauṣadha Paṇḍit!" the Paṇḍit replied, "What does this babbler know?" and brought forward another argument by a verse, thus:

"When the ignorant one tells a lie for his own benefit or for the benefit of some one else, he is publicly put to shame, and in the next world he goes to hell. Because of this also, I say that the wise is superior, and the ignorant, although rich, is not."

And again, Sènaka brought forward another argument, thus:

"If a man whose wisdom is as unlimited as the world, but who for want of even a neḷi of paddy, rice or other grain, or even half a massa of wealth, barely lives from hand to mouth, takes his seat in the midst of the assembly and says anything, his words pass unnoticed. A person be he ever so wise is not attended upon by Lakshmī, unless he is also rich; but if a man is rich without wisdom, she will be his companion. Therefore, the wise man seems like a firefly before the blazing splendour of the rich. Because of this, I say that the wise is inferior, and the rich is superior."

And again, when the king inquired, "What, Mahauṣadha Paṇḍit!" the Bōsat continued his argument, saying, "What does Sènaka know? He looks on wealth only as a means of pleasure in this world, and does not regard the torments of hell," and brought forward another argument thus: "The high-minded sage will not lie even for the sake of ruining another. He who strictly regards truth is honoured among men, for they know that his words are good. And because of his good speech he will in the next world go to heaven. It is because of this that I maintain that the wise is superior, and the ignorant, although rich, is not."

And again, when the king inquired, "What now?" Sènaka Paṇḍit replied—

"O great king! hear me. Elephants, horses, cattle, buffaloes, and other riches, such as jewels, pearls, and stones—such gold ornaments as ear-rings set with stones, bracelets, toe-rings, and so forth; noble high-born damsels fair as goddesses, and all the other ordinary retinue of wealth—exist to satisfy the bodily and mental desires of the rich man. These do not fall to the lot of a poor man, although he is wise. It is because of this that I maintain that the rich is superior."

Thereupon the Paṇḍit, saying, "What does this ignorant Sènaka know?" continued his argument in a verse: "Thoughtless actions, which produce no good either in this world or in the world to come, and foolishly speaking, ignorant persons, are repudiated and discarded by Lakshmī, as the snake casts off its slough. This shall be an illustration: In the first Kalpa, when the people did not know whether sin was black or white (knew not sin), when the years of man were many, there lived a king called Cètiya. From his body the sweet scent of sandal-wood emanated, and his mouth breathed the scent of lotus-flowers, and he possessed the supernatural (iddhi) power of sitting in the air cross-legged. He was constantly guarded by four gods of Kàma-Lòka, who watched over him incessantly night and day. He was chief king of that Dambadiva, ten thousand yadunas in extent, having an army of four hosts, viz., innumerable troops of elephants, horses, &c. Because of a lie spoken by this King Cètiya, powerful as he was, the smell of sandal-wood which emanated from his body, and the scent of lotus breathed forth from his mouth, ceased to exist, and foul vapours came forth from his person. The four guardian angels who watched over him on the four sides abandoned him and went away. He lost his power of sitting cross-legged in the air, and whenever

he attempted to do so he fell down. Because of the lie he told the earth gaped open, and he was enveloped as if by a red cloak in the flames of fire which rose up from hell and hurried him off alive to the place of torment. Now this happiness of even this great person, who was guarded on the four sides by four angels, did not avail to save him when being drawn to hell owing to his ignorance; he was separated from it as far as the opposite shores of the ocean, or as the earth and sky. Because of this, I maintain that the wise is superior, and the rich is not."

After this the king inquired, "Well, Sènaka, what have you to say now?" Then Sènaka Paṇḍit said, "What, my lord, does this little boy know? I have another argument, which please hear;" thinking to himself, "I shall either silence the Paṇḍit, or shall refute any reply he may make," and brought forward his reasons in a stanza, thus: "When your majesty is in doubt concerning anything that requires a wise decision, your Majesty says, 'Call Sènaka and other paṇḍits.' And we five paṇḍits, wise as we are when brought before you to dispel any such doubt, salute your Majesty with hands uplifted, humbling ourselves before you. Your Majesty rules over us and your other subjects by reason of your power and glory, as Ṣakra Deva Rājā subdues the power of the gods of both worlds who follow in his train. Now, if the wise is superior, then your Majesty should be subservient to us, because your Majesty is led by our counsel; but as this is not so, I still maintain that the wise man is not superior, but the rich is." The king hearing Sènaka's argument reflected, "Verily the argument just brought forward is excellent. I wonder whether my son Mahauṣadha Paṇḍit will be able to bring forward another argument to refute this," and inquired of the Paṇḍit, "Well, Paṇḍit! what do you say now?"

[Now there was none in the whole of Dambadiva except

the Maha Bōsat who could refute this argument of Sènaka Paṇḍit, and therefore] the Bōsat, with his incomparable wisdom, clear as glass, brought forward another argument, saying, "My lord! what does this ignorant Sènaka know? He regards only wealth, which is enjoyed in this world; of the power of wisdom, he knows nothing. Hear from me, my lord, of the power of wisdom." And he recited a stanza which said, "When a question arises which the wise only can determine, the rich ignorant person is no better than a slave of the wise man. Even when the wise man frees from all doubt such intricate points and knotty questions as can be solved only by wisdom, the ignorant fellow cannot even comprehend his words, but his mind wanders about as a blind steer goes astray. It is because of this that I always maintained that the wise is superior, and the rich is not."

Thus the Bōsat made his reply, scattering (the wealth of wisdom) like one displaying the seven treasures from seven mountains, or (the highness of his intellect) like the disc of the full moon held on high.

When the Bōsat described the power of wisdom thus, the king addressed Sènaka and said, "Well, Sènaka, if you can, reply to this."

Like the man who with false pride tries to maintain himself by scraping the planks of his granary after he has consumed all the paddy that was stored therein, Sènaka, who had exhausted all the arguments he had learnt, finding that he had no answer to give, bent his head, and murmured against the king in his head.

Now, if Sènaka had made any reply, a thousand stanzas would not have sufficed to relate this Ummagga Jātaka. And when the Bōsat saw that Sènaka had no other argument to bring forward, he described wisdom by a verse, as though he were suddenly pouring forth a mighty flood, or turning the celestial river towards the earth.

"Verily, my lord! Buddhas and Pasè Buddhas, Arahats, and other sages, have all praised wisdom as being the highest good. It is because of the ignorant—of the ignorant, all fascinated by wealth, that men have fallen victims to its charms, and maintain that wealth is superior to wisdom. To all persons versed in wisdom, and who know this world and the world to come, this glory of riches is like the dead body of a worm, but wisdom certainly is incomparably fair; and therefore, my lord! riches can no more surpass wisdom than the great ocean its containing shores."

Hearing this the king, pleased with the explanation of the matter, said, "You have explained this question to us as a Buddha would. As I am satisfied with your explanation of the question, I will present you with one thousand oxen, one well-trained royal elephant, fully equipped, six chariots, ornamented in all splendour, drawn by ajānīya horses, and sixteen villages abundant with grain, giving annually an income of one lac of pieces of gold from each;" and ordered them to be given to him.

Here ends the Sirimanda question.

From this day forward the glory of the Maha Bōsat increased like the waves of the milky ocean. All his wealth was controlled by his sister, Udumbarā Dèvī. When the Bōsat attained his sixteenth year, Udumbarā Dèvī thought, "My brother has come of age; his power is very great; he should have a wife of a caste equal to his own," and she informed the king of this view. The king was pleased, and said, "Very good, my dear. Tell the Paṇḍit of it." Thereupon the queen informed the Maha Bōsat of her intention; and when the Paṇḍit agreed, saying, "Very well," the queen continued, "If so, brother, shall we bring a maiden for you from a suitable family?"

Then the Maha Bōsat reflected, "Now, her Majesty may obtain an unsuitable wife for me. I will therefore go myself and look for one." He therefore said, "May it please your Majesty not to tell the king for a few days for what purpose I have gone away. I shall look for a suitable wife, and when I find one I shall inform you." The queen agreed, saying, "Very well," when the Maha Bōsat, after bidding her farewell, entered his house and told his bosom friends his intention; then, taking with him a tailor's implements, he disguised himself and departed through the northern gate into the North Market.

Now at that time there was a certain ancient but impoverished Siṭu family living in the North Market-town. There was in that family an only daughter, called Amarā, whose face was fair to look upon. She possessed all womanly graces and virtues; she was also very fortunate. Now it happened that on this very day the maiden having boiled water-gruel started off to go to the field where her father was ploughing, and pursued her way along the road on which the Maha Bōsat was travelling. When he saw her approaching, he thought, "This is a fair maiden. If she has no husband, she will be a fit wife for me." On the other hand, Amarā Dèvī also on seeing the Maha Bōsat, reflected, "If I lived in the house of such a man as this I could restore the position of my family." After this the Maha Bōsat thought to himself, "I do not know whether she has a husband or not, I shall therefore ascertain the fact from her by means of signs. If she is wise, she will understand what I ask by these signs." And when at a distance he bent his fingers and clenched his fist. Amarā Dèvī, too, knowing the meaning of the sign made by the Bōsat that he was inquiring from her whether she had a husband or not, extended her fingers. Thereupon the Maha Bōsat, finding that she was not married, stepped near her, and asked her, "What is your name, friend?"

"Sir! my name is that which never existed, does not exist, and never will exist in this world." "No creature born in this world is immortal, therefore there is no such name as Amarā (undying). Can that be your name?" inquired the Bōsat. "Yes, sir!" she replied. "Friend! to whom are you taking this water-gruel." "To the first god." "Is it to your father that you take the water-gruel?" "Yes, sir! it is to him." "What is your father doing there?" "He is making one into two." "Making one into two means ploughing. Is he ploughing there, friend?" "Yes, sir!" "Where is your father ploughing?" "In that place from which there is no return." "The place from which there is no return is the burial-ground. Friend! is he ploughing near a cemetery?" "Yes, sir!" "Well, friend, when will you return?" "If it comes, I shall not come; if it does not come, I shall come." "Friend! is your father ploughing on the other side of a river? For what I understand is this: if the river water comes down you will not come; if not, you will." "Yes, sir!" she replied. After they had thus spoken, Amarā Dèvī offered him some water-gruel, saying, "Sir! drink this water-gruel." The Bōsat thinking it is ungracious to refuse the first task imposed on one, said, "Yes, I will drink." Then Amarā Dèvī took the pot of gruel from her head and placed it on the ground, while the Bōsat reflected, "Now, if this maiden gives me the gruel without first washing the jar and giving me water in it, I shall forsake her at this very place." But Amarā Dèvī, having filled the jar with water, gave it to him, and after placing the empty jar on the ground without giving it into his hands, stirred the pot of water-gruel, and filled the jar with it. However, there was not sufficient rice in the gruel. The Bōsat therefore said, "What, friend! this gruel is very weak." And she replied, "We did not get water." "What! when your field was in

blossom it had no water?" continued the Paṇḍit. "Yes, my lord! it is so," she replied.

Thus keeping a part of the water-gruel for her father, she gave the rest to the Bōsat. After drinking it and washing his hands and mouth, he said to her, "Friend! I shall go to your house. Tell me the way." Amarā Dèvī saying, "Very well," told him the way to her house thus: "Take this road, and when you enter the inner village you will see a certain boutique where they keep for sale balls of dough made of flour and sugar. Proceed a little further till you see another boutique where they sell water-gruel. When you reach this spot and go a little further you will see a kobòlìla-tree in full blossom. When you reach that tree take the road which is towards that hand by which you eat. Do not take the road that lies towards the hand with which you do not eat, or in other words, take the southern road. This way (or this market-town) will lead you to my parents' house; you had better find the way I have just indicated."

Here ends the case of the path which was not definitely pointed out.

Thus Amarā Dèvī, having directed the Bōsat, went on her way with the water-gruel for her father, and the Bōsat went to Amarā Dèvī's house by the way she had told him. After this the mother of Amarā Dèvī, seeing the Paṇḍit, offered him a seat, and asked of him, "Son! can I offer you any water-gruel to drink?" And he replied, "Mother! our sister Amarā Dèvī gave me some water-gruel to drink." At this the mother of Amarā Dèvī thought, "This person must be one who has come here for the sake of my daughter." And the Bōsat, noticing the

poverty of the family, said to her, "Mother! I am a tailor. Have you got anything to be stitched?" "Son!" she continued, "there are pillows, torn clothes, and other things to be stitched, but I have not got the means to get them sewn." He then replied, "Mother! there is no need of money. Bring them; I will stitch them." Thereupon the mother of Amarā Dèvī brought and gave him some torn clothes she had to be mended. Thus he mended all the clothes and other necessaries which the villagers wanted to be repaired, for all things undertaken by a virtuous man always succeed and prosper to his satisfaction. Then he said to Amarā Dèvī's mother, "Mother! publish this in every street." And she made it known all over the village; and the Bōsat, completing all the tailoring work as soon as it was brought, earned one thousand massas that very day. Amarā Dèvī's mother having cooked the mid-day meal for the Bōsat to eat, inquired of him, "Son! how much rice shall I clean for dinner?" And the Bōsat replied, "Mother! cook sufficient for all in the house." She then cooked rice, making it well flavoured and seasoned.

Amarā Dèvī returned home carrying on her head a bundle of firewood, and in the fold of her dress a sheaf of leaves from the jungle, and setting down the bundle of firewood near the front door, entered the house from the back door. Her father returned home when it was getting dark. Sundry tasteful dishes were provided for the Bōsat. Amarā Dèvī having waited on her parents, partook of food herself, and after they had finished eating, the daughter having washed and anointed the feet of her parents, performed the same services for the Bōsat. And the Paṇḍit lived there for a few days, with the object of observing and learning the character of Amarā Dèvī.

Now one day the Bōsat to test her said to Amarā Dèvī,

"Amarā Dèvī, my dear! take about half a seer of rice, and with it cook me some gruel, rice, and cake." She without saying, "How can I cook so many things with only half a seer of rice," was willing to do as she was bidden, and saying, "Very well, I shall do as you wish," cleaned half a seer of rice, boiled the whole grains, made water-gruel with the broken grains, and with the rice-dust prepared cakes and all other suitable sweetmeats. She gave the Maha Bōsat water-gruel and cakes. As soon as he took a mouthful of this water-gruel, such was its sweetness that all nerves of the palate were affected by it; but to try her he spat out the mouthful of water-gruel he had taken, saying, "Friend! since you do not know how to cook, why did you waste my rice?" Amarā Dèvī, without taking offence, gave him the cakes, saying, "My lord! if the water-gruel is not good, eat these cakes." As soon as the cakes were tasted, such was their sweet flavour that his sense of taste was overpowered by it. As before, he spat this out. Even this did not provoke the maiden, for she then gave him rice, saying, "If it is so, take this rice." When a little of it was placed in the mouth, all the palatal nerves were titillated.

Now the Bōsat, as if in anger, said, "If you do not know how to cook, why did you waste the substance I earned with difficulty?" He then mixed all the three courses together, and smearing her head and body with them, told her to stand near the door in the sun. Amarā Dèvī without the least anger said, "Very well," and stood near the door in the sun. Then Maha Bōsat finding that there was no pride in her, said, "Friend! come here." She, for her part, without waiting to be bade a second time, came to him at once. When the Bōsat left the city he had brought with him one thousand massas and a fine kasi cloth in his betel-bag. This he took out, and placing it in the hands of Amarā Dèvī, said, "Friend!

go with your mother, and after bathing come to me dressed in this." She did as he bade her. The Paṇḍit then gave all the massas he earned by tailoring, and also those he brought with him, to Amarā Dèvī's parents, and comforting the old people he said, "Take no thought of your livelihood," and led Amarā Dèvī away with him into the city. With the view of testing her further he kept her in the house of the gate-keeper, and telling the gate-keeper's wife of his plan, he went to his house. Then he sent for two of his men, and giving them a thousand massas, said, "I brought and left a woman at such a house; take these thousand massas with you, and test her fidelity." So saying, he despatched them. They went there as the Bōsat had bade them, and offered her the thousand massas to tempt her. Amarā Dèvī thus replied, "This thousand massas are not worthy to wash my husband's feet," and rejected their proposal. These men went and informed the Bōsat of it. But the Bōsat sent these men three times over, and even at the third time she did not accept their proposal. He, therefore, on the fourth occasion told them to bring her by force. They then went and brought her against her wish. Amarā Dèvī (when brought before the Bōsat) could not recognise the Maha Bōsat, as he was arrayed in his state robes, and she smiled and wept as she looked at him. The Paṇḍit inquired of her the cause of her smiling and weeping. To this Amarā Dèvī replied, "My lord! when I saw your divine splendour, and realised that it was not undeserved, I reflected that the merit you have gained by virtuous acts in your former births was inconceivable, and I smiled with joy. I wept through love for you when I thought that you would now scorn my words, and by seducing women maintained and protected by others, or by committing adultery, you might go to perdition in a future birth." The Bōsat having tried her

and found out that she was a pure-minded woman, sent her back to the place from which she was brought, saying, "As she does not believe me, keep her in the same place whence she was brought." And again assuming the disguise of a tailor he went to her that very night, slept there, and early on the following morning he returned to the palace, and informed Udumbarà Dèvī that he had brought a suitable Kumàrikà to be his wife. The queen, having informed the king about the matter, decorated Amarā Dèvī with all a woman's ornaments for the feet, ears, neck, and hands, and placed her on the great daïs. Then by the royal command the great city of Mithila, seven yodunas in extent, was variously decorated with gilded flags, and she was placed in an upright posture in a splendidly adorned state chariot, so that all the populace might easily behold her beauty; for they feared that if she reclined, none of the citizens would see whether she was dark or fair, puny or well-formed, and thus attended by a great procession, like a young goddess attended by crowds of gods, she was escorted through the streets of the town to the house of the Maha Bōsat, where she plighted her troth, and was given in marriage to him. On the wedding-day of the Bōsat the king sent him various and numerous presents, none worth less than a thousand pieces of gold. Among the citizens of Mithila, from the king and his courtiers down to the cow-herds, there was not one who did not bring with him one or more presents. Amarā Dèvī divided the presents sent by the king into two equal shares, and returned one half to the king, retaining the other half. Thus she divided all the presents sent to her, even those sent by Udumbarā Dèvī, into two equal parts, and returned one half, keeping the other. In this manner she won the hearts of all the citizens of that great city, Mithila, in one day, even in one second. From this time forward the Bōsat, who is

precious as the apple of the eye to the three worlds, lived in happiness with Amarā Dèvī, instructing the king in things temporal and spiritual.

Here ends the question of the wife.

One day when the three paṇḍits (Pukkusa and others) came to Sènaka, he addressed them thus: "O friends! we cannot now rival Mahauṣadha Paṇḍit, the cultivator's son. He has now taken to wife a woman even cleverer than himself. We must tell something to the king to discredit this fellow with him." And they replied, "O teacher, what can we do? Do you propose a good way yourself." "Don't trouble about the past, there is an expedient for the future. I shall steal the gem in the king's diadem. Pukkusa! you steal the king's golden necklace; you, Kàvinda! steal the robe with which the king covers himself; and you, Dèvinda! steal the king's golden sandals." Thus these four treacherously removed the four treasures from the king's palace. Afterwards Sènaka said, "We must now send these treasures to the residence of the cultivator's son without letting many people know about it." So first of all Sènaka placed the gem which he had stolen in a pot of Mora fruit, which he entrusted to a girl, saying, "If any one else ask you for the pot of Mora, do not give it; but if they offer to buy it at Mahauṣadha Paṇḍit's house, give them the whole pot without taking any money." This girl having gone to the house of Mahauṣadha Paṇḍit, walked up and down without going further on, saying, "Buy Mora, buy Mora." Amarā Dèvī, who was standing near the door, seeing the behaviour of this girl, thought, "This girl without going anywhere else walks up and down here. There must be some reason for this," and having made

signs to her servant girls who were in the house, she sent them away, and herself addressed the girl. "Friend! come here! I will buy Mora." And when the girl came near her she called out to her servant girls, but they did not come to her, pretending, as she had ordered them, that they did not hear her. Amarā Dèvī therefore sent this girl, saying, "Go and tell my servant girls to come here," and put her hand into the pot, when she discovered the gem that was in it. Amarā Dèvī then asked the girl who came to her, "Friend! whence did you come?" And she replied, "I am the servant girl of Sènaka Paṇḍit." And inquiring after her mother's name, she continued, "Then give me some Mora." The girl replied, "Mother! if you require Mora, why should I want payment? Take the pot and all." "If that too is so," Amarā Dèvī continued, "you may go," and sent her off. She then wrote on a leaf that on such a day of such a month Sènaka sent her the gem of the king's diadem as a present by such a person, the daughter of such a servant woman. Pukkusa Paṇḍit also sent the golden necklace in a karaṅḍu of sandal flowers. Kàvinda Paṇḍit sent the blanket in a pot of vegetables; and Dèvinda Paṇḍit, the pair of golden slippers in a bundle of straw. And Amarā Dèvī received what all those people sent her, keeping a note of the date and the name of the person by whom they were sent, and related the whole matter to Maha Bōsat. Thus the four paṇḍits (Sènaka and others) having subtly sent the four treasures to the house of the Maha Bōsat, went to the royal palace and addressed the king thus: "What, my lord! will you not wear the gem which adorns your diadem?" "I shall wear it. Bring it," was the king's reply. The gem was searched for in the treasury, but it was not found. About the other things, too, they proceeded in the same fashion; for they went up to the

king again, and asked him, "Do not you intend wearing them?" The king replied, "Yes, paṇḍits! I shall. Bring them." These things, too, were not to be found in the treasury. Thereupon each of the four paṇḍits said to the king, "Your ornaments are in the house of Mahauṣadha Paṇḍit. He wears them, my lord! The son of the cultivator is an enemy of your Majesty." Thus they discredited the Paṇḍit with the king. The Maha Bōsat's well-wishers related these matters to him; and he thereupon went to the court to see the king and ascertain the truth. The king, who was incensed against the Paṇḍit by the words of Sènaka and the other wicked men, declined to grant him an audience, declaring that it would be useless to see him. The Paṇḍit, perceiving that the king was angry, indicated to Amarā Dèvī that it was time to flee, and escaped out of the city in a humble disguise to the South Market-town, where he lived in the house of a potter, following that handicraft. And now the Maha Bōsat's flight was noised abroad all over the city; and the four paṇḍits (Sènaka and others) hearing that the Paṇḍit had gone away, each, without the knowledge of the other, sent letters to Amarā Dèvī, saying, "Be not sorry. Are we not paṇḍits?" Amarā Dèvī took all the letters the four paṇḍits (Sènaka and others) had written to her, and sent word to each of them, saying, "Come at such a time." These people, who lived separately, came to her as soon as they woke up; and as soon as they arrived she had them seized and bound so that they could not move, caused their hair to be cut, and cast them into an old bathing house, when she tortured them, and finally had them tied up in bags of matting and rattan. She then sent word of this to the king, to whom she caused the four paṇḍits and the four treasures they had sent to her to be conveyed. Afterwards she went to the

palace, saluted the king, and standing at some distance, addressed him thus: "My lord! Mahauṣadha Paṇḍit is not the thief; these are the four persons who stole your treasures. Of these it is Sènaka who stole the gem, Pukkusa who stole your golden necklace, Kàvinda who stole your royal robe, and Dèvinda who stole the pair of golden slippers. On such a day of such a month these four paṇḍits sent me these treasures as presents, to corrupt me, by such a one, the daughter of such a person. See, my lord, the notes I made. My lord! may it please your Majesty to accept these treasures which belong to you." Thus saying she saluted the king and went away. The king, because of the anxiety he felt at the departure of the Maha Bōsat, and because he had no other paṇḍit but these four, said to them, "Bathe yourselves and go home," and uttered no word of reproof.

Now the goddess who resided in the Royal Parasol missing that day the melodious sound of the Maha Bōsat's discourse, which displayed his noise sweet as the nightingale's, wondered at the cause, and when she had discovered it, reflected, "I shall find an expedient to get him back." So at midnight, showing half her body above the Royal Parasol, she recited the four stanzas of the Dèvatà Praśna, putting the king a question in each. The king not understanding them, obtained one day's time to answer her in order to consult his paṇḍits (Sènaka and others), and on the following day he sent a message to the paṇḍits to come to him; but they sent back word to say, "We are ashamed to show our shaven heads in the streets." The king thereupon got four skull-caps made, and sent them to the paṇḍits, saying, "Put these on your heads and come to me." [They say that it is from this time that headgear came into use.] Wearing these caps the paṇḍits came to the palace, saluted the king, and sat on the seats which had been prepared for them. The king then said,

"O Sènaka! last night at the middle watch the goddess who resides in the Royal Parasol put me a question: I do not know its meaning," and recited the first stanza.

Sènaka hearing this stanza, saying, "Kin hanti, kan hanti," stammered out whatever came first, but could find no solution. The others, too, having nothing to say, hung their heads. The king, who was distressed in mind when questioned on the following night by the goddess as to whether he had ascertained the meaning of the four questions, replied, "I put them before the four paṇḍits, but they themselves could not find out the meaning." The goddess then frightened the king, saying, "What do all these fellows know? There is no one but Mahauṣadha Paṇḍit who can solve this question. Now, if you do not send for him and get this question solved by him, I shall cleave your head into seven parts with this glittering sword." And continuing, "O king! it is not good to blow fire-flies when you require fire, or to milk the horn when you require milk," she explained to him these matters regarding the "Kajjòpana question."

"If a person wandering in search of fire which he lacks covers a fire-fly with pieces of cow-dung and dried leaves which he has crumbled with the foolish idea that it will set fire to the heap, he will obtain no fire, even if he kneels on the ground and blows it till his eyes burst; even so one ignorant as the brute beasts obtains no profit for himself, for he has no means to do so. By maligning enemies, too, people gain an advantage. Even the king ascends his throne and prospers by gaining over the chiefs of the people, and obtaining the counsel of friends who wish him well. You who are in this position will not prosper after driving away such a wise councillor. Now you are blowing fire-flies, neglecting the fire, and milking the horn when you have the udder, weighing with the hands when you have the balance, in

thus overlooking Mahauṣadha Paṇḍit, and consulting on this knotty question Sènaka and other paṇḍits who know nothing. They themselves are like fire-flies. Now if you wish to save your life send for Mahauṣadha Paṇḍit, who shines in wisdom as a large flame on the top of a rock, and tell me the meaning of the four questions. If you do not do so, you shall lose your life." Frightening him thus she disappeared.

Here ends the Kajjòpana question.

Afterwards the king, trembling with mortal fear, sent next day for four ambassadors, and despatched them, saying, "My children! mount four chariots; go forth from the four gates of the city, and if you see my son Mahauṣadha Paṇḍit anywhere, at once treat him kindly and bring him back without delay." Of these four ambassadors, the one who left by the southern gate found the Maha Bōsat in the Southern Market-town, seated on a truss of straw and eating yawa rice, which he rolled into balls, with his body all smeared with mud by handling clay and turning the potter's wheel.

Now the reason why the Bōsat did such toilsome work as that of a potter is this: in his great wisdom he reflected that if the king suspected him of designs to seize the sovereignty, these suspicions would be dispelled on hearing that he was living by potter's work. The Maha Bōsat knowing as soon as he saw the king's ambassador that he had come to call him back, reflected, "My position will be as before. I shall now eat delicious and well-flavoured rice and curry prepared by Amarā Dèvī," and putting down the roll of rice he had in his hand, he washed his hand and mouth and stood up. Immediately the ambassador went up to him.

Now this ambassador was an adherent of Sènaka Paṇḍit. He therefore addressed the Bōsat thus: "O Paṇḍit! every argument brought forward by the teacher Sènaka, in proof of the superiority of the rich, is indeed true; for even such wisdom as yours was unavailing when your wealth declined, and you must now perforce eat your scanty rice seated on a truss of straw, with your body smeared with clay, whereas had your contention been correct, your unflagging energy and the power of your wisdom would have compensated for your waning fortunes." To him the Maha Bōsat thus replied, "You fool! now by the power of my wisdom I shall again regain my former estate, which is now lost to me. Discriminating between suitable and unsuitable times, I know when it is meet to avoid the king and when it is meet to return to him, and I conceal myself when the king is angry, and emerge from my retreat when he is pleased. It is in order to regain the happiness I enjoyed before that I perform potter's work now, and eat this tasteless yawa rice. But you shall see how I shall by the power of my wisdom re-establish myself in my former position, when I know that the time has come for an effort, and how I shall bear myself valiantly like a lion who stalks on the top of the 'Ratgal-talā.'" The ambassador then continued, "The goddess who resides in the king's Royal Parasol asked the king four questions; he consulted Sènaka and the other three paṇḍits, but not one of them could solve the question, so he has sent me to you." "Did you not then perceive the power of wisdom? At such a time riches did not assist them," said the Maha Bōsat, setting forth the power of wisdom. The ambassador then gave to the Maha Bōsat the suit of clothes and the thousand massas provided by the king, with instructions to bathe and dress the Paṇḍit, and bring him back as soon as he was found. The potter was utterly confounded at the

thought that it was Mahauṣadha Paṇḍit who had worked for him; but the Paṇḍit reassured him, saying, "Teacher! fear not. You have rendered me great assistance;" and giving him the thousand massas, took his seat in the chariot with the mud-stains on his body, and went to the town, like an elephant returning to his haunt after roaming at will in the wilderness. The king on being informed of the arrival of the Bōsat by the ambassador, inquired, "Son! where did you find the Paṇḍit?" And he replied, "My lord! he was earning his livelihood by potter's work in the South Market; when he heard that your Majesty had sent for him he came without even washing himself, all mud-stained as he was." The king thereupon reflected, "He cannot be my enemy; for if he was, he would have come with wealth and followers," and said, "Then tell my son to go to his house, and wash his head, and come to see me, dressed in gorgeous apparel, in a procession which I shall provide in his honour." On receiving this message the Paṇḍit dressed himself as directed by the king, and came to the palace like the king of the gods going from "Vijeyot Maha Pàya" to the "Sudam Dev Hall" attended by the four hosts of retinue; and when the king permitted him to enter, he came into the palace, and sat down on one side. The king having conversed with him about his private affairs, spoke to him thus in order to test him: "Certain wealthy people do not commit sin, such as taking away life and so forth, in order to increase their wealth, because they are satisfied with what they have; certain others refrain from sin, lest those who gave them their wealth should be blamed; certain others do so from ignorance and stupidity; but you are versed in wisdom and discretion. If you wished, you could kill all the sovereigns of all Dambadiva ten thousand yodunas in extent, and seize the whole kingdom for yourself. Why, then, do you not strive against me?

Why do you not kill me and take my kingdom?" Having heard these words, the Maha Bōsat replied, "The wise refrain from sin for their own peace of mind. Even though they suffer in mind or body from loss of wealth, they will not, either from friendship or enmity, abandon their traditional virtue."

And again the king in order to test the Paṇḍit made this insinuation: "Any one who after being reduced to poverty from any cause, whether trivial or important, has been restored to his former position and wealth, will, of course, walk in the path of virtue." To this the Bōsat replied with an illustration taken from a tree: "If a virtuous man sleeps or reclines at the foot of a shady tree, he will not break even a branch of the tree because he has slept under it. If he does so, he is a perfidious traitor. My lord! if it is an act of treachery to break even a leaf from the tree under which one has rested, how much greater would be my perfidy if I were to injure your Majesty, who have not only enriched my father, but have also loaded me with wealth, and granted me your protection?" Having thus completely refuted the charge of treachery, he drew the king's attention to the "Revolution of life" (succession of births), and said, "Those who have gained knowledge of anything, however small, in answer to their inquiries, or have had their doubts cleared by a wise man, will assist and protect him who has instructed them. Virtuous men do not forsake their trust in the wise man, who by removing their doubts has filled the office of mentor;" and admonishing the king, he thus said, "O king! it is useless for a layman to have the five sensual desires if he is slothful, for he is then unable to gratify them. The Samaṇa (priest) who has neither physical nor moral self-restraint cannot observe the 'Mahaṇa dama' (law of his order), therefore he does not excel. Thus it is with

the king who exalts and degrades indiscriminately. If a wise man yield to anger he cannot excel, for he destroys all the good qualities he possesses, like one who deliberately takes poison. My lord! kings must reign with great discretion. They cannot rule without it. Monarchs who reign discreetly with the ten moral virtues of royalty will increase their wealth, retinue, virtue, and glory."

Here ends the Bhùri Praśnaya.

When the Maha Bōsat had thus said, the king caused the Maha Bōsat to sit on the royal throne which had the royal umbrella raised over it; and the king himself sitting in a low seat, addressed him, and said, "O Paṇḍit! The goddess of the Royal Umbrella put me four questions. I could not solve them: I consulted the four paṇḍits (Sènaka and others), but they could not even understand them. Son! solve them for me?" Then the Maha Bōsat, like a brave lion roaring on the top of the Ratgala, which is sixty yodunas in height, said, "My lord! by the power of my flawless wisdom, keen as a sword, I shall solve and explain to you questions put by the goddess of the Royal Standard, or even the gods of the Seven Heavens, such as Caturmahāràjika Dev lova or all the Brāhmaṇas who live in the sixteen Brahma worlds, as a strong man cleaves and scatters a bunch of water-lilies with a sharp sword." And he cried, as if inspired with omnipotent wisdom, "Tell me, my lord, the questions put to you by the goddess." [If the Maha Bōsat had not possessed the knowledge of all things, what would have been the result on that day? Is this not a proof that he was destined to attain Buddhahood, and to proclaim aloud the doubt-dispelling doctrine?

What wonder is it if the great one who had solved so many questions, even when he was a child playing with sand, now solved those questions put by the goddess?]

Thereupon the king, putting the question as the goddess had done, "Hanti hatthehi pādehi," and so forth, recited the stanza by which the question was asked:

"Hanti hatthehi pādehi mukhañ ca parisumbhati;
Sace rāja piyo hoti kan tena mabhipassasi."

Even whilst hearing the stanza the Maha Bōsat perceived the meaning of the question, as clearly as the disc of the full moon which has risen high up in the sky. And saying, "Hear me, my lord," he solved the question thus:

"Sometimes a child, satiated with the breast, seated on its mother's lap happily plays with her, striking her with its soft little hands, pulling and grasping at her hair, and beating her cheeks with its fist. And, her mind diffused with love, as the milky sea is bathed in the shedding moonbeams, she says to him, 'You little rogue! why do you beat me?' and other endearing words; while overcome by her intense love she kisses the child and presses him to her bosom, while the child, seated in her lap, playfully beats his mother, her love towards the child ever becoming more intense. Thus, too, the child grows in its father's love." Thus the Bōsat made manifest the meaning of this question as if the orbs of the sun were held up on high. Having heard this explanation of the question, the goddess, showing half her body from the aperture of the Royal Umbrella, and saying with a sweet voice, "The manner of explaining the question is good," presented the Bōsat with a casket made of the seven treasures, filled with divine perfumes and flowers, and disappeared. The king, too, offered the Maha Bōsat perfumes

and flowers, and begged for the exposition of the second question. And when the Bōsat asked him to recite it, he repeated, "Akkosati yathā kāmaṃ," and so forth, thus:

"Akkosati yathā kámaṃ āgamañ ca n'icchati,
Sace rāja piyo hoti kan tena mabhipassasi."

Thereupon the Bōsat explained the meaning of the question thus:

"O king! the seven-year-old child, whose limbs have been disciplined, and who can now perform his mother's behests, says (when he is told to do anything), 'If you give me such and such sweets I shall go;' and the mother, humouring him, prepares and gives him the sweets he wanted. After eating them he says, 'Yes, you had better stay in the cool shade. I shall go out to work for you.' But his mother gets annoyed when he puts off going, and, making grimaces, mocks her with words and gestures. She then takes a stick to flog him, and frightens him, saying, 'After eating my food, will you not go even to scare birds from the padi fields?' The child runs off quickly, and the mother, unable to overtake him, abuses him with every curse that comes to her lips, saying, 'Go to the dogs: may you be a sacrifice for devils: may the demons eat you;' yet though she says all these evil things, she does not wish even a fraction of them to befall her child. The boy then plays about the whole day with other children, and being unable to return home in the evening, goes to the house of some relation, while the mother anxiously looks out for him, expecting him to return every moment; and when she finds in the evening that he has not yet returned, she thinks to herself, 'He is frightened to come home because I was angry with him.' And filled with grief, her face bathed in tears, she looks for him in the houses of her relatives, and when she sees him she snatches him up and kisses

him, and lovingly clasps him in her arms, and loving him more than ever, says, 'Did you believe what I said?'" Thus he explained the question, saying, "My lord! the love of a mother for her child ever increases." And the goddess, applauding as before, saluted him.

The king, too, having made him offerings, requested the Bōsat to explain the third question. The Bōsat said, "Say it, my lord!" The king then saying, "Abbhakkhāti abhūtena," recited the third stanza, by which the third question was asked:

"Abbhakkhāti abhūtena alikena mabhisāraye,
Sace rāja piyo hōti kan tena mabhipassasi."

The Maha Bōsat explained it to the king thus: "My lord! when the married pair privately enjoy their love they say to each other, 'You do not love me in the least; you love somebody else.' When they thus speak falsely, and charge each other falsely, their mutual love increases." Thus he explained the third question, and the goddess as before made him offerings.

The king, too, having made his offerings as before to the Paṇḍit, prayed for the explanation of the other question. And when the Bōsat said, "Say it, my lord!" the king saying, "Haraṃ annañ ca pānañ ca vatthasenāsanāni ca," and so forth, recited the stanza of the fourth question:

"Haraṃ annañ ca pānañ ca vatthasenāsanāni ca,
Aññadatthu harā santā,
Te ce rāja piyā honti kan tena mabhipassasi."

The Bōsat explained this to the king, saying, "This is a question concerning pious mendicant Brahmins: when they come to your house to beg, and you see them accept the food you have offered them and go away eating it, you think, 'They have begged from me: they took food belonging to me and went away eating it.' These mendi-

cant Brahmins will become more welcome in your abode. Then, too, the class of religious devotees love the mendicant Brahmin the more when they consume in their presence the 'Satarapasa' they have given."

When the fourth question was thus explained, the goddess, having as before saluted and applauded him, placed a golden casket containing the seven treasures at the feet of the Bōsat, saying, "Deign, Paṇḍit, to receive this." The king, being pleased, conferred the office of "Senerat" on the Bōsat. Henceforward the fame of the Bōsat increased.

Here ends the Devatā Praśnaya.

And again the four paṇḍits (Sènaka and others) conspired against the Mahauṣadha Paṇḍit, saying, "The son of the cultivator has now attained great eminence; what shall we do?" Then Sènaka Paṇḍit said to the other three paṇḍits, "What matter if he has obtained great eminence? I have a plan to discredit him in the eyes of the king." And when they inquired, "What plan?" he said, "I shall ask him, 'To whom is it right to confide a secret?' and if he says, 'It cannot be confided to any one,' we shall, as he is a chief minister, say to the king, 'May it please your Majesty, the son of the cultivator has been false to you.' And thus we shall discredit him." Agreeing to this, the four paṇḍits, like four old foxes approaching a lion, went to the house of the Paṇḍit, and after a pleasant talk with him, Sènaka said, "O Paṇḍit! we shall ask you a question?" And when he replied, "Ask it," Sènaka continued, "O Paṇḍit, what is the principal thing in which a man should be established?"

"He must be established in truth," he replied.

"What must next be done by the ones who are established in truth?" continued Sènaka.

"They must search for riches," was the reply.

"After obtaining wealth, what must they do next?"

"They must learn good counsel."

"What must then be done?"

"They must not divulge to others what should be kept secret in the mind," replied the Paṇḍit.

Delighted with this, all four said, "It is well, Paṇḍit," and, thinking they were sure to drive out the son of the cultivator, went to the king, and said, "Lord! the son of the cultivator has played you false." But the king replied unconvinced, "I do not believe your words. He is not false to me." "Lord," they continued, "if you do not believe our words, when he himself comes to you ask of him, 'O Paṇḍit! to whom should we confide the secrets of our hearts?' Now, if he is not hostile to you he will say, 'These secrets can be confided to such and such a one, but if he is treacherous, he will say, 'They should not be confided to any one. Schemes can be divulged only when they have been carried out.' Then believe us, and throw aside your suspicions." The king, too, saying, "Very well," accepted their advice; and one day, when all the five paṇḍits had come and were seated in his presence, he inquired to whom secrets might properly be revealed in these words, "All the five paṇḍits are now assembled. A question has occurred to me. Hear it, all of you. To whom can we confide a secret, whether creditable or discreditable? To whom should we tell a secret?" When he spoke thus, Sènaka thinking, "We shall gain over the king to our side," replied, "O king, the supreme lord of the world! you are our refuge; you have borne all our burdens. May it please your Majesty, therefore, to tell us your views first. We five

paṇḍits shall consider your opinion, or will give ear to what you say, and shall then tell you our views." Having heard this, the king, in his human infirmity, said, "If a woman be virtuous, if she does not attempt to captivate lovers, if observing the law of chastity she learns and observes her husband's wishes, and continues to love and adore him more and more, her husband should tell her all secrets, whether blamable or praiseworthy." Thereupon Sènaka being pleased, thought, "The king is with us," and explained the duty as he had performed it, saying, "If any man helps and succours an invalid we can trust such a friend with secrets, for he does not desert us in the hour of need."

The king then asked Pukkusa, "O Pukkusa! what do you think? To whom can we tell a secret?" Pukkusa replied, "My lord! if a person who is your senior, contemporary, or junior, and who is the offspring of the same mother, is virtuous, and neither in happiness or grief forsakes you in vexation, to such a loving one you can confide a secret, whether he be your younger brother or elder brother."

Then the king asked Kàvinda, who said, "My lord! if a son works like a slave for his father, and cherishes his race, to such an 'Anujāta' son, if he has manly wisdom, we may confide secrets." [Now what are the three kinds of sons? The "Atijāta" (excellent), "Anujāta" (mediocre), and "Avajāta" (degenerate). The son who acquires more wealth than his father, and who obtains a higher rank, is called "Atijāta;" the son who dissipates all his father's wealth, and lives an immoral life, is called "Avajāta;' and the son who maintains his father's wealth and rank is called "Anujāta."] The king then asked Dèvinda, who said, "O king, the chief of all men! if a mother cherishes her darling son with ever loving fondness, then to such a doting parent he can confide a secret."

Having consulted the four paṇḍits (Sènaka and others), the king now asked Mahauṣadha Paṇḍit, who replied, "O king! it is better to hide secrets, whether they deserve praise or censure. The divulging of secrets is not praised by wise men. The wise man who has an individuality of his own will not disclose his plans to any one as long as they have not been carried out, but when they have been carried out he discloses them publicly without any hesitation."

When the Paṇḍit said thus the king was displeased. Sènaka and the king then exchanged glances. The Bōsat, perceiving this action, reflected, "These four people by their slanders once before discredited me with the king. This question has been put to test me."

[Now the sun had already sunk behind the western horizon while the king was talking with the paṇḍits, and torches and lamps had been lit here and there round about the palace.] So the Paṇḍit further reflected, "The behaviour of this king is suspicious: I do not know what may befall me: I must go away immediately from hence," and getting up from his seat, he saluted the king and departed from the palace, thinking to himself, "Of these four one has said that secrets should be confided to a friend, the second to an elder or younger brother, the third to a son, and the fourth to a mother. They say this, I suppose, on account of what they have done or seen," and reflected. "If so, I shall know the details this very day."

Now it was at this time the practice of these four after leaving the palace to seat themselves on a stone trough near the gate, and determine on their proceedings before going home. And the Paṇḍit thought, "I shall be able to ascertain their secrets if I get under this stone trough." So he caused his men to raise it up, and after laying out bedding below it, he got underneath and ordered his men

to hide themselves and let him out when the four pandits had gone away after their talk. They obeyed, and hid themselves. Meanwhile Sènaka was saying to the king, "My lord! you did not believe our words; have they now convinced you?" The king, without scrutiny, acquiesced in the arguments of these sowers of dissension, and, struck with terror, inquired of Sènaka, "What shall we now do?" "My lord," replied Sènaka, "it is well without loss of time to kill the son of the cultivator." The king, giving the royal sword to Sènaka, said, "O Sènaka! I have no one else but you: take your friends with you, wait at the entrance, and when the son of the cultivator comes to wait upon the king in the morning and enters the palace, cut off his head." They four also saying, "Good, my lord! be not afraid, we shall kill the son of the cultivator," went out of the palace, and seated themselves on the rock trough, saying, "We have repulsed our enemy" (have seen him turn his back). Seated there, Sènaka asked of the others, "Which of us shall strike the son of the cultivator?" The other three assigned the work to Sènaka, saying, "O teacher! you had better do it." And again Sènaka said, "You have said that secrets may be told to such and such a one. Now, did you judge from what you have done, seen, or heard?"

"Teacher! let our replies stand over. When you said that secrets may be confided to friends, was that in accordance with what you have done, seen, or heard?" Sènaka replied that there was no use in telling them; but they pressed him to reply, and he then said, "If the king were to know my secrets, my life would be forfeited." "Do not fear, teacher," said the others. "There is none here who would disclose your secret. Disclose it. Do not hesitate to confide in us." Sènaka thereupon tapping the stone trough, said, "Can the son of the cultivator be under this?"

"O teacher! the son of the cultivator is revelling in the enjoyment of his wealth. Why should he come to such a filthy place as this? He will not come. Tell us your secret." Sènaka then disclosed his secret, saying, "Do you know such and such a courtesan?"

"Yes," they replied.

"Is she now to be seen?"

"No, teacher."

"My friends! it is because when I courted her, or, in other words, passed the night with her in the king's garden, I killed her to obtain her ornaments, which I tied up in a cloth and hung on the deer horn in a certain storeroom on a certain storey, so far taking nothing from the bundle till the matter has blown over. This criminal offence I have confided to a friend, who has not disclosed it to any one. On this account I said that secrets can be confided to a friend."

The Paṇḍit hearing the "secret" of Sènaka, bore it in mind.

Pukkusa then began to disclose his secret, saying, "O friends! there is an incurable filthy ulcer on my thigh. Early every morning my younger brother secretly washes it with a lotion, anoints it, and bandages it with soft rags. When the king's heart is inclined towards me he invites me to him, saying, 'Come here, Pukkusa,' and laying his head on my thigh falls asleep. Now if the king comes to know of my improper conduct he will kill me. No one except my brother knows this secret. And because of this I said that a secret could be confided to an elder or younger brother."

Kāvinda too began to disclose his secret, saying, "O friends! I too have a fault. On the day of the new moon a devil called Naradèva takes possession of me, and when I am possessed I bark like a mad dog. I told my son of the madness produced by the demon. When he finds

that I am taken possession of by the devil, he takes me to the inner room and ties me with bonds of cord, and keeping me there, comes out, closing the door, and in order that no one may hear my dog-like howls, he puts up dancing houses, and makes a great noise. Because of this I said that secrets may be confided to sons."

Then all the three inquired of Dèvinda Paṇḍit, who in disclosing his "secret" said, "I, who superintend the jewellers of the royal household, stole and gave to my mother the wealth-conferring gem presented by Śakra to King Kusa, which had been handed down from generation to generation of kings, and was deposited in the royal treasury. She secretly gives it to me when I go to the palace. By the virtue of this gem I assume an all-attractive appearance and enter the palace; and the king greets me first, overlooking the rest of you. He gives me daily eight or sixteen or thirty-two or sixty-four 'Kahavanūs' as recompense. Now if the king hears that I have stolen that gem my life will be forfeited. Because of this I said that secrets could be confided to a mother."

The Bōsat thoroughly comprehending the secrets of all these people, bore them in mind; while they, after disclosing their secrets, like men who rip open their bodies so that the entrails burst forth, went to their respective houses, saying, "Don't delay. Come early. We shall kill the son of the cultivator."

When the paṇḍits (Sènaka and the others) had gone away, the Bōsat's men came and raised the stone trough and took him away. The Bōsat washed his head, bathed and anointed himself with perfume and ointment, and dressing himself partook of delicious and well flavoured food, fit for a banquet of gods. Then knowing that his sister, Udumbarā Devī, would send him a letter from the palace informing him of the state of affairs, he

stationed a trustworthy man at the gate, with orders at once to admit and send to him any one coming from the palace. Having thus ordered, he slept, like the god Brahma, on a couch decorated with many coloured coverings. At that very time the king, who had gone to rest, was thinking of the character of the Paṇḍit, saying to himself, "Mahauṣadha Paṇḍit has served me since he was seven years old. He has done me no wrong; but for his aid in the question asked by the goddess I would have lost my life. It was wrong of me to believe the words of his rancorous enemies, and to give them my sword to slay the Paṇḍit of peerless wisdom; after to-morrow I shall not behold such a Paṇḍit." And he grieved as though his heart would break; sweat poured from his body, and, crushed with sorrow, he knew no rest. Udumbarā Devī, who was with the king on the couch, perceiving his trouble, asked, "What! have I offended you in any way, or has any other matter vexed the king's mind? O king! you are much cast down. I have done no wrong which I try to conceal from you. Perchance you have taken to heart the wrong of some one else, or are grieving for some one; tell me about it."

Thereupon the king replied, "My dear, the four paṇḍits (Sènaka and the others) told me that Mahauṣadha Paṇḍit aimed at killing me, and seizing my kingdom. Without detailed inquiry I gave them the royal sword, with orders to kill him, saying, 'If so, slay him.' And now thinking over this, I feel as I reflect on his transcendent eloquence and wisdom that I would willingly give my life for his. When I think that after to-morrow I shall never behold such a Paṇḍit, I am overwhelmed with bitter sorrow." And hearing this, Udumbarā Devī succumbed to grief for the Bōsat, as if she was crushed by a rock. But thinking, "I have a plan to console the king," she

determined to send a letter to her brother, after the king had fallen asleep, telling him how matters stood, and artfully comforted the king. "O king! it is you who brought up the son of the cultivator, and established him in such splendour. From you he has obtained the rank of Senerat; yet he has now turned against you. Alas! your enemies are not insignificant; you must kill them without compassion." The king, whose grief abated at the words of the queen, fell asleep; and the queen, seeing this, got up, and entering the royal closet took an ola leaf and a style, and wrote thus:

"MAHAUṢADHA PAṆḌIT,—The four paṇḍits (Sènaka and the others) have maligned and discredited you with the king. And he has given his sword to Sènaka, with orders to kill you at the entrance, just as you come to the palace early to-morrow morning. Do not come to the palace to-morrow. But if you do come, come with a sufficient force to secure the city, and fight if needs must."

Having written this on the ola leaf, she folded it up and put it inside a dough-nut, which she tied with a string to conceal its contents, perfumed it, and placed it in a jar. This jar she entrusted to a faithful handmaid, saying, "Take this and give it to my brother;" and the maiden did as she was told. You need not wonder how she was able to go when the palace was guarded, for the king had formerly granted a boon to the queen, saying, "You may send news to your brother at all times. There shall be no guards." So no one prevented her going. The Bōsat, taking in his hand the dough-nut which contained the present sent to him by the queen, sent away the maid, saying, "Tell the queen that I got her present." She, too, returned to the palace, and told the queen that she had given the Paṇḍit what was sent. The queen then went and slept with the king.

The Bōsat broke open the dough-nut, and reading the

ola leaf which was inside, and thoroughly mastering its contents, went to sleep on his couch, after deliberating on the steps he must take in the city. The four paṇḍits (Sènaka and the others) sleeplessly passed the night, which seemed like a year, anxiously awaiting the dawn, and early in the morning they watched at the gateway, sword in hand; but not seeing the Paṇḍit come they were down-hearted, and went up to the king, like four trees uprooted and cast down by the great hurricane of the Bōsat's universal kindness. The king asked them, "What, Paṇḍits! did you kill the son of the cultivator?" And they replied, "We did not even see the son of your cultivator."

Now the Bōsat, while the sun rose, brought the whole city under his power, and posted guards here and there, and then attended by a great retinue, seated in a splendidly decorated chariot, and accompanied by a great body of elephants and horses, approached the palace, endowed with his incomparable good-fortune. The king opening the window of the royal palace beheld the arrival of the Bōsat. Then the Bōsat alighting from the chariot at once saluted the king, who thought, "If the Paṇḍit were hostile to me he would not salute me," and calling to the Paṇḍit, "My son! come at once," sat down on the throne. The Bōsat, too, went there and sat on one side; Sènaka, also, and the others were present.

Afterwards the king, pretending he knew nothing, said, "Son Mahauṣadha Paṇḍit! why do you thus disturb me? You left this early last evening; and now it is only after the sun has risen that you come. What have you heard, or what doubts have arisen in your mind? who told you not to come and attend upon the king? what have you been told? I should like to know the facts. Tell me why you have lingered?" Thereupon the Maha Bōsat replied, "My lord! you believed the words of my enemies

(Sènaka and the others), and commanded them to kill me, therefore I did not come." Then he reproved the king, saying, "My lord, the chief of the world! you believed the advice given by my enemies (Sènaka and the others) to kill the wise Mahauṣadha Paṇḍit, and without consideration you ordered them to kill me. Somehow or other you secretly confided this last midnight to the queen. And I heard this great secret of yours as soon as you disclosed it." When the king heard this he looked angrily at the queen, thinking, "This secret which I confided to her has been disclosed to her brother." The Bōsat perceiving that the king was wroth with the queen, said, "My lord! why are you annoyed with the queen? I know all the events of the three periods, past, future, and present. My lord! supposing I learnt your 'secret' from the queen, from whom then did I learn the secrets of Sènaka and the other teachers? For I know their secrets too." And disclosing first of all the "secret" of Sènaka, the Paṇḍit said, "My lord! Sènaka having killed a certain prostitute of this city in the royal gardens, and wrapped up the ornaments she had on in her own dress, and brought it to his house, kept it in such a place. Now he privately confided the secret of this contemptible crime which he had committed to a friend. I too heard of it. I am not your enemy. It is Sènaka who is against you. If your enemies can profit you, keep them about your person." The king then looked at Sènaka and asked him, "Sènaka! is this true?" And when he said, "It is true, my lord!" the king ordered him to be bound hand and foot and tied and taken to prison. The Paṇḍit then disclosed Pukkusa's secret, saying, "My lord! Pukkusa is a person who should not come into contact with kings, for there is on his thigh an incurable ulcer. It is disgusting even to touch it, but your Majesty frequently sleeps, laying your head on his thigh, saying, 'Pukkusa's

thigh is very soft,' whereas it is the bandage of rags wrapped around the ulcer that is soft. This secret he confided to his younger brother. I heard it disclosed." The king then looked at Pukkusa and inquired, "Is it true, Pukkusa?" And when he replied, "Yes, my lord!" he was also consigned to prison.

After this the Paṇḍit disclosed the "secret" of Kāvinda, saying, "A pernicious demon called Naradèva, unfit to come within a king's palace, who causes the victims whom he possesses to wander about crying like mad dogs, enters this man on the day of the new moon. When this devil takes possession of him he crawls about everywhere on all fours barking like a mad dog. He told his son secretly how he was possessed by the demon, and I heard when he made this."

Thereupon the king asked, "Is it true, Kāvinda?" And when he said, "Yes, my lord!" he was also cast into prison.

The Paṇḍit then disclosed the "secret" of Dèvinda thus: "My lord! when seven monarchs waged a mighty war against your great-grandfather, King Kusa, on account of Queen Prabhāvatī, he routed their armies, without shedding a drop of blood even sufficient for a fly to drink, by the mere sound of his voice, shouting, 'Here I am, King Kusa. I am the lion's roar;' at which they were prostrated like a grove of talipots laid low by one blast of the hurricane; and the god Śakra, pleased with the victory, gave him the great and auspicious eight-sided gem, which he placed in his treasury. This gem has now got into Dèvinda's hands, and he secretly admitted to his mother that he had stolen it, but I too heard of this secret. My lord! I am not hostile to you. It is these four paṇḍits who are your enemies, but if you can utilise your foes, retain them near you, and do as you please."

The king then asked Dèvinda, "Is this true, Dèvinda?"

And when he replied, "Yes," he also was put into the dungeon. Thus the four paṇḍits (Sènaka and the others) who had said, "We shall kill the Paṇḍit," fell into prison. And the Bōsat said, "My lord! it is because of this that I said it was better to hide a secret unless its object has been gained. Those who said that secrets could be entrusted to certain persons, have met with a great calamity." And proclaiming a higher doctrine for the future, he said, "O great king! it is always well to keep a secret concealed. Wise men do not approve of divulging 'secrets.' As long as a man's object has not been gained, so long will he, if he is wise, keep it to himself like a hidden treasure. When the object has been gained, then, and only then, the secret may be told. Moreover, listen, my lord, to my arguments for the especial concealment of secrets.

"Though women are dear to us as our own hearts in this world, yet a wise man will not confide his secrets even to his wife; nor will he confide them to one whose friendship can be bought, or to one who cloaks hostility under the garb of friendship, and whose sentiments belie his words. When a fool confides a secret which he should not have divulged, he must slavishly suffer the blows, revilings, and abuse of his confidant for fear that he will make the secret public, for if many people know your secret you are frightened, doubting the reticence of every one of them. And therefore secrets should not be confided to any one. Now, if you wish to discuss secrets by day, secure privacy, and converse in an open place; and if you wish to do so by night, whisper softly into your companion's ear, so that the sound may not be heard beyond him; for if any one be lurking behind any wall or rampart he will hear it, and then, my lord, the confidence will be betrayed."

The king having heard the Maha Bōsat's counsel,

thought, "These fellows who were themselves traitors are trying to prove that the innocent Paṇḍit also was false;" and being angry with them, he gave this order, "Go, flog these men and drive them out of the town, and taking them to the edge of the moat near the city gate, lay them down on iron spikes, or cut off their heads, and throw their carcases into the ditch." Whilst these men were being thus taken to execution, with their hands tightly tied behind to their backs, and halted at wherever two roads met to be flogged with birch-rods, the Paṇḍit said to the king, "My lord! these men are your ancient ministers. It is meet to pardon their misdeeds." The king agreed, and gave them to the Paṇḍit to be his slaves; and when he there and then released them, the king continued, "In this case they shall not live in my kingdom," and ordered them to be expelled from the country. The Paṇḍit then said, "It is good to pardon the misdeeds of the ignorant;" and like one who heals an incurable disease with a divine remedy, he calmed the virulence of the king's anger by his health-giving words, and obtained for the paṇḍits pardon, and reinstatement in their former offices. The king thereupon became the more pleased with the Paṇḍit, thinking, "If his compassion for his enemies is so great, what then must it be for others?" From this day forth Sènaka and the other three paṇḍits, rendered harmless, like snakes whose fangs have been drawn, could not say anything against the Bōsat.

Here ends the question regarding the five paṇḍits.

From that day the Paṇḍit himself advised the king in matters spiritual and temporal; and he thought, "I am now like a white parasol to the king; it is I who ad-

minister the government, and I must, therefore, be vigilant:" and he encircled the city with a white rampart eighteen cubits high, like a wreath of waves rising in the milky ocean; adjoining this wall, to strengthen it on the outside, he built a buttress all round, and upon the rampart he erected hundreds of towers covered with arabesques, while every gate was adorned with grotesque carving on the outer side; and strongholds were established here and there. Outside the encircling rampart he dug three moats; the first full of water, wherein grew five kinds of lotuses, and infested with monstrous crocodiles and sharks; around this was the second moat, full of mud; and around this again the third moat, full of earth. He caused all the ruins in the inner city to be cleared away. In some places large tanks were dug and filled with water. All the houses in the city were replenished with padi. He also caused "fertilising" mud and seeds of "the water-lily" to be brought from the Himalayas by the "Kulupaga" hermits. The ẹlas and oyas, long filled with silt, sand, and dirt, were cleaned out; water outlets were plastered with chunam and mud; and all the ruins in the outer town, too, were restored.

Now all this was done to avoid all future apprehensions on account of foes. He then inquired of the merchants that came from different directions, "From where did you come?" and when they said "From such and such a kingdom," he asked, "What does your king like?" and on their saying, "He likes such and such things," he treated them with fitting kindness, and dismissed them. Then addressing the one thousand giants born on the same day as he himself, he said, "Friends! take the presents that I shall now give you to the hundred kingdoms of Dambadiva, and give them to the various princes to ingratiate yourself with them; serve them and live with them, constantly

sending me advice as to their actions and plans. I shall maintain your wives." Thus saying, he sent through the hundred giants ear-rings set with precious stones as presents for certain kings, golden slippers for others, all of which bore carved on them the letters of his name, which he willed should appear to those who looked on them only on that day which should see the successful outcome of his design. Now each of these giants, going to different kingdoms, gave the rulers the presents he took away, and said, "I am come to serve you," and when the king asked, "Whence have you come?" he gave the name of a kingdom other than that from which he had come. The king, saying, "Very well," retained him. And thus each became dear as his own life to the king he served. At that time a certain Saṅkhapāla, King of Ekabala, was preparing arms and armour, and collecting soldiers. The giant who lived with this king reported to Maha Bōsat thus: "The king of this country is preparing some plot, the nature of which I know not. Send a proper person, and have it thoroughly investigated."

Then the Maha Bōsat called his parrot, and said, "Friend! King Saṅkhapāla of Ekabala is engaged in some plot. Go ascertain it. Then travel through all Dambadiva, and bring me news of all the other kingdoms," and having fed it with fried grain and honey, and anointed its two wings with oil boiled a hundred and a thousand times, he stood by the side of the eastern window and let it go. The parrot going to Ekabala ascertained all King Saṅkhapāla's affairs from the giant who was with him, and having examined all Dambadiva, came to the city of Uttarapañcāla. At that time a king called Cūlanì Brahmadatta was reigning there. A Brahmin called Kevaṭṭa was advising the king in matters spiritual and temporal. He was a shrewd and learned man. This learned Kevaṭṭa, one day when he woke up early in the

morning, by the light of the lamp which burned with perfumed oil, looked upon his beautiful chamber, adorned with variegated hangings of divers colours, and decked with sweet-smelling garlands of flowers, and regarding its magnificence he thought, "To whom does this splendour of mine belong? Certainly to no one else but King Cūlanì Brahmadatta. I would that I could make the monarch who has given me such splendour the chief ruler of all Dambadiva. And if I do so, I shall be his chief minister."

And so he went up to the king early in the morning, and after inquiring whether he had slept comfortably, said, "My lord! I have got a matter to talk over with you." The king said, "Say it, teacher." "We cannot speak privately in the inner city, my lord, let us go to the royal gardens," replied the Paṇḍit. And the king saying, "Very well, teacher," went to the garden with him, and leaving his retinue outside the garden, he stationed guards all around, and entered the inner garden, where he sat down on the royal seat.

Now the parrot saw what they did, and thought, "There must be something in this. To-day I shall hear news which I must convey to the Paṇḍit." So it got into the garden, and hid under the leaves of the royal sal-tree. The king then said to the Brahmin, "Tell me, teacher, the secret which is to be unfolded." And he responded, "May it please your Majesty to bend down your ear to me. This is a secret for our four ears only. It must not, therefore, go to any ears other than yours and mine. And if you do as I say, I shall make you Emperor of all Dambadiva."

As King Cūlanì Brahmadatta was very desirous to possess imperial sway, he listened to the advice of the Brahmin, and said, "Speak, teacher! I shall do anything you say." His counsellor continued, "My lord! we will

raise an army, and first invest a small city. After this I shall enter the inner city through a postern gate, and say to the king, 'My lord! there is no use of your resisting us, for we are entirely masters of the situation; you still retain your kingdom, but if you struggle with us you will certainly be forced to surrender to a superior force.' And if he does not do as I say, we shall capture him in battle and put him to death, gain over his men, and march against another kingdom. In the same way we shall fight against it, and capture it; proceeding thus with the other kingdoms, we shall obtain command of all Dambadiva. Afterwards we shall bring the hundred princes into our city, saying, 'Let us drink to celebrate the victory,' and we shall erect a toddy hall in the garden, and making them sit round the toddy 'circle,' and inviting them to drink, we shall kill them with poisoned toddy, and throw their corpses into the river. Thus we shall seize the sovereignty of the hundred kingdoms, and your Majesty will then be chief ruler of all Dambadiva."

The king said, "Very well, teacher, I shall do as you have said." "My lord! this conference is one between ourselves alone (of four ears only). No one else can know of it; therefore may it please your Majesty, without losing any time, to set forth at a lucky hour," replied the Brahmin. And the king agreed to do so, expressing his approval. Now the parrot, after it had finished hearing their plot, and they had ceased conversing, let a lump of ordure fall on the Brahmin's head, like one making the spittle fall from a leaf; and when he looked up with gaping mouth to see what it was, the parrot let another lump fall into his mouth, and flying up to a branch, cried out, "Kreen. O Kevaṭṭa! do you think that your conference is for four ears only? It has now already reached six ears. It will go to eight ears, and then to hundreds

and thousands of ears." And when Kevaṭṭa said, "Here, catch the parrot," the bird flew off as swift as the wind to Mithila, and reached the palace of the Maha Bōsat. The parrot was accustomed to perch on the Bōsat's shoulder if the message it had brought from anywhere was for him alone, on his lap if Amarā Devī too might hear it, and on the ground if it was intended for the public. That day the parrot alighted on the Paṇḍit's shoulder, at which sign all went away, knowing it had a secret to tell; and the Paṇḍit, taking the parrot with him, went upstairs, and inquired of it, "What have you seen and what have you heard?" to which the parrot replied, "My lord! I saw nothing to excite alarm in the case of the other kings of all Dambadiva, but Kevaṭṭa, the chief minister of King Cūlanì Brahmadatta of Uttarapañcāla, took his master into the royal gardens, and held a secret conversation with him. I hid myself on a branch of the royal sal-tree, and after listening to the end, I let a lump of ordure fall into Kevaṭṭa's mouth and came away." Thus it revealed all that it had heard and seen. And when the Paṇḍit asked, "Did the king acquiesce?" it replied, "He did, my lord!" The Paṇḍit tended the parrot as usual; that is, he gave it fried grain mixed with honey to eat, and honey to drink, anointed its two wings with medicated oil, and laid it to rest comfortably in the golden cage covered with soft quilts. The Paṇḍit then reflected, "Methinks Kevaṭṭa does not know that I am Mahauṣadha Paṇḍit. I shall not let his plots succeed." And he then removed all the poor people who lived in the inner city to the outer one; he brought from other countries, cities, and the four market-towns, and established in the inner town, rich men who owned clothes, ornaments, riches, and grain; he also obtained large supplies of corn.

Now King Cūlanì Brahmadatta, having approved of the

plans of Kevaṭṭa Brahmin, marched against a certain small kingdom with forces of men, elephants, and horses, and invested it. And Kevaṭṭa Brahmin, as he had before promised, entered the inner city by a postern gate, and putting the matter before the ruler, secured his submission. He then united the two forces and besieged another city. Then King Cūlanì Brahmadatta, by following the advice of Kevaṭṭa, brought the princes of all Dambadiva except King Vèdèha into subjection.

The men whom the Bōsat had stationed with those different kings sent letters to him incessantly, saying, "King Brahmadatta has this day taken possession of so many kingdoms; be on the alert." To them he sent word to say, "I am not remiss here; do not be negligent, but be on the look-out."

King Brahmadatta took all the other kingdoms of Dambadiva except that of King Vèdèha in seven years seven months and seven days, and said to Kevaṭṭa Brahmin, "Teacher! let us now capture Mithila, the kingdom of Vèdèha." "My lord!" said the Paṇḍit, "we cannot take the kingdom belonging to the city where Mahauṣadha Paṇḍit lives. That Paṇḍit is very wise. He is a great strategist." Thus the teacher Kevaṭṭa Brahmin described the qualities of the Maha Bōsat like one drawing them on the disc of the moon; and being himself a man of deep artifice, he consoled the king by this device: "The kingdom of Mithila is very small; all the other kingdoms of Dambadiva will suffice for us. What does one kingdom matter?" But the other princes said, "No! we must take the kingdom of Mithila, for only then can we drink the cup of perfect conquest." Kevaṭṭa the counsellor consoled them too, and restrained them, saying, "What good can we do by taking the kingdom of Vèdèha? it is in our power now. Let it remain so." The king, following the advice of the Brahmin Kevaṭṭa, gave up the expedi-

tion to Mithila. And the Bōsat's spies sent letters, saying, "King Brahmadatta started off to go to Mithila with a hundred princes, but has returned to his own city." To them he sent back word to say, "From this time forward ascertain and acquaint me of all the king's actions."

Now King Brahmadatta plotted with Kevaṭṭa to carry out the design which included the murder of the princes by causing them to drink poisoned toddy, and he accordingly instructed his ministers to adorn the royal gardens like Nandun Uyana, to fill thousands of jars with toddy, and to provide dishes of fish and flesh to be put in various places for the revel of victory. This matter was reported to the Paṇḍit by his spies who were there, but they did not know that it was the wish of the king to kill the princes with poison. The Maha Bōsat, however, knew this, for he had heard of it from the parrot. He therefore sent back word to them to inform him of the day fixed for the revel. And the giants informed him of the fixed day as directed. Having heard this, the Paṇḍit thinking, "So long as a great Paṇḍit like myself lives, so many princes shall not die. I must assist them," sent for the giants who were born on the same day as himself, and said, "Friends! it is said that King Cūlanì Brahmadatta has decorated the royal gardens, and is about to keep revel with the hundred princes. Go there, and when seats are prepared for the princes, appropriate the best decorated seat next to that prepared for King Cūlanì Brahmadatta before any one takes his seat, and say, 'This is for our king!' and when the followers of these princes ask you whose men you are, tell them that you are King Vèdèha's. They will then quarrel with you, and say, 'What! we obtained the sovereignty of Dambadiva after full seven years and seven months and seven days, and never once did we see

your King Vèdèha. Who is King Vèdèha? Go; if he wants a seat here let him have the last.' You must then aggravate the quarrel by boasting thus, 'Except King Cūlanì Brahmadatta, there is none else greater than our king. If we cannot get so much as a seat for him, we shall neither allow you to drink the toddy nor eat the fish and flesh;' and with your terrible voice cause them to tremble like young deer who have heard the lion's roar; throw your iron clubs, and break in pieces the pots and pans which are full of toddy and meat; quickly scatter the contents, so that they may not be fit to eat; and rush into the midst of the assembly, raising a great tumult, like the demons who invaded Śakra's heaven, and shout out, 'We are the warriors of Mahauṣadha Paṇḍit of Mithila. Capture us if you can!' to show that it is you who have come." Thus instructing them, he sent them off. And these giants, laying his words to heart, saluted him and departed; then equipped with the five sorts of weapons, viz., the bow, spear, javelin, sword, and missile, started off to the northern country of Pasaldanavva, and entered the gardens adorned like Nandun Uyana. There they saw the glory and splendour of the hundred thrones which had been prepared, with a banner hoisted over each; and having done everything as bidden by the Bōsat, they rushed against the multitude, and throwing many into confusion, returned to Mithila.

King Cūlanì was enraged because Mahauṣadha Paṇḍit had prevented the great revel he had prepared in order to murder the hundred princes with poisoned toddy, while the hundred princes were offended because they had been deprived of the cup of victory. And the soldiery were disappointed because they had lost the chance of drinking gratuitously. And so King Brahmadatta called the hundred princes, and said, "Come, friends! go to Mithila. Cut off the head of King Vèdèha with this sword, and

trample it beneath your feet as one crushes the ripe palmyra with his feet; then we will keep our wassail. Go and tell your men to equip themselves for battle;" and informing Kevaṭṭa secretly of this, he said, "We shall capture the enemy who hindered this great plan of ours. We shall besiege Mithila with our eighteen complete armies and the hundred princes. Come, teacher, with us." The Brahmin, in his wisdom, reflected, "We cannot capture Mahauṣadha Paṇḍit. If we go, we shall only incur disgrace. I shall keep back the king by arguments:" and said, "My lord! King Vèdèha has no power; the entire control rests with Mahauṣadha Paṇḍit. He is a person of extraordinary power. The kingdom of Mithila, which he guards as a lion defends his rocky lair, cannot be captured by any one. If we go, we shall suffer disgrace. I do not favour the expedition." The king, intoxicated with pride in his rank and power, blazed forth with anger, like a snake struck with a club, saying, "What will that Mahauṣadha do?" and started off to Mithila with the hundred princes, who were as proud in their own conceit as himself, attended by the eighteen complete armies, which raged with anger, like the ocean lashed into fury by the whirlwind.

Kevaṭṭa, finding that his words made no impression on the king's mind, and seeing the uselessness of opposing him, started off with him. The hundred warriors whom the Bōsat had sent to disturb King Brahmadatta's revel having performed the work they had come to do, travelled the whole night, reached Mithila in one day, and informed the Bōsat of all that they had done. And the scouts, whom the Paṇḍit had at first sent to live with the kings, sent letters to the Paṇḍit, saying, "King Cūlanì Brahmadatta is coming, attended by a hundred princes, in order to capture King Vèdèha. Be on the look-out." Thus letters came continuously to the Paṇḍit—"To-day they

are encamped at such a place;" "To-day they are at such a place;" "To-day they will reach the city." On receipt of this news the Maha Bōsat redoubled all his preparations. King Vèdèha heard on all sides, "They are coming to capture the city."

Now, King Brahmadatta approached Mithila, seven yodunas in length, by rows of torches, which had been kindled in thousands early in the evening, and encompassed it. And now to describe how they besieged Mithila.

First, around the dry moat they marshalled a chain of elephants standing ear to ear, tall as columns of smoke rising from the flames of a king's wrath, caparisoned with gilded armour, and equipped with golden spears and hatchets, and with clubs to be grasped in their trunks—animals powerful enough to crush in even a brazen rampart with the weight of their onslaught, who distilled three different humours from ten places; one from three places—the two ears and the penis; another from these, and the two ear-holes and the eyes—in all from seven places; and a third from these seven places, and also from the two nostrils and the scrotum—in all from ten places; which glistened on the splendid spear and darts which their numerous riders held in their hands. Next they placed, neck to neck, a circle of horses bred in mighty Scindia, Cambodia, and Arabia, fully caparisoned and adorned for battle, bearing a numerous troop of gaily decked and armoured knights, which at the trumpet that gave the signal for the fray pranced with delight, like the swift-rushing, devastating wrath of the king, whose heart, swollen with anger, like the celestial river, longed for the destruction of his foe.

Then came a circle of chariots, ranged wheel to wheel, spread with the skins of lions, tigers, and other animals, beautifully adorned and decked with streaming flags of

divers colours, horsed with Scindian steeds, and filled with richly dressed archers, who bore their quivers on the shoulders, like a school of whales sporting in the ocean of the king's anger.

And there was yet another ring of warriors standing shoulder to shoulder in terrible array, like the soldiers of Mára, who were ten times as heavy as the earth, and came in many an unnatural guise, armed variously with scimitars, swords, javelins, lances, and other glittering weapons, disguised in the shape of lions, elephants, horses, and tigers — like the soldiers of Vasavartimāra, who came in the shape of King Cūlanì to test in some battle with a different foe the issue of his impending struggle with Siddhārtha, who, about to attain Buddhahood, had mounted the Crystal Seat with no army except the thirty-seven doctrines of Buddha, but with the assistance of the bō-tree after their complete fulfilment of the thirty exercises. Thus they besieged Mithila by means of four forces, and kept sentinels in different places.

The people applauded, clapped their hands, and leaped with joy, and delighted to think they had encompassed the city, danced and shouted aloud. All seven yodunas of Mithila were lit up as bright as day by thousands of torches standing up in rows above the host of eighteen armies, and by the flashing of the ornaments worn by the hundred of princes, elephants, horses, and other forces, just as the dark ignorance of men is distilled when the sun of the Bōsat's wisdom appears. The trumpeting of elephants, the neighing of horses, the rattle of chariot wheels, the thunderous tread of infantry, and the din of chanks, horns, trumpets, pipes, cymbals, violins, large and small drums, golden and silver chanks and other musical instruments, mingled in an earth-shaking clamour.

The four paṇḍits, Sènaka and others, hearing the sound of the great tumult, not knowing what the voice was,

went up to King Vèdèha, and said, "My lord! there is the sound of a great commotion. We do not know what it is. It would be well to inquire what the uproar is." Having heard these words, the king thought, "Verily King Brahmadatta has come." And when, after opening the window, he looked out and saw that he had come, overcome with fear he cried to Sènaka and the others thus, "Our lives are forfeited, for now Brahmadatta will kill us all."

Now the Mahauṣadha Paṇḍit, knowing that King Cūlanì had come fearlessly as a lion, arranged the sentinels all over the city, and then ascended the steps of the palace, saluted the king, and stood on one side in order to reassure the monarch and his retinue, who were cowering in terror. The king, reassured at the sight of the Maha Bōsat, felt that no one but his son, Mahauṣadha Paṇḍit, could extricate him from this calamity, and addressing the Paṇḍit he said—

"O Paṇḍit! King Brahmadatta of Pañcāla[1] has come with all the eighteen armies of the hundred princes. The soldiers belonging to the kingdom of Pañcāla[1] are innumerable. They have a force of carpenters, who carry with them large quantities of rafters, balks, planking, &c., for building gates, watch-towers, halls, and so forth; they possess powerful contingents of elephants and horses, well trained in war. They are crowded so close together, that if any one gets among them he is carried off his feet and borne away unseen between their shoulders. Ten different clamours unite in one din, the trumpeting of elephants, the neighing of horses, the rumbling of the chariot wheels, the thrill of violins, the rattling of drums, the chanting of battle-songs, the clashing of the cymbals, and the shouts of military commands, 'Shoot,' 'Capture,' 'Cut piecemeal,' and so forth. As the noise of the elephants and the other three hosts is louder than

[1] At another place Uttara Pañcāla.

the roar of the sea, no voice is strong enough to communicate the different commands, 'March,' 'Countermarch,' 'Attack,' 'Attention,' &c., which are given by beat of drum and sound of trumpet and chank. There is a brilliant display of the lustre of jewelled and gilded weapons, golden trappings or elephanthooks, and royal and princely equipage, rich in golden rings, waist-chains, bracelets, ear-rings, armlets, strings of pearls, pearl necklaces, belts, epaulets, five-coloured tassels, fivefold bracelets, rings set with jewels, single rings, anklets, toe-rings, leg-rings, foot ornaments, and so forth. There is a forest of various flags waving above chariots, embellished with gold and silver, and decorated with red, green, and other cloths. There are howdahs, horse litters, and chariots. There is no lack of experts perfectly versed in the eighteen sciences that treat of elephants, horses, chariots, archery, and so forth. These armies are as powerful as lions. They are well disciplined by skilful warriors. In these armies there are ten paṇḍits of world-wide wisdom, who can devise cunning stratagems, who after taking counsel alone for two days could overthrow the mighty world and confound it with the heavens. In addition to these, King Cūlanī's army has an eleventh adviser in the person of his mother, Talatā Dèvī, who excels them all in wisdom. Now to describe the wisdom of Talatā Dèvī:

"One day a man carrying with him a nelli of raw rice, a meal of boiled rice in a leaf-basket, and a thousand massas, went into the middle of a stream in order to cross it, but being unable to reach the opposite bank because the current ran strong, he cried out to the people who were on the other side, 'Kind friends, I have a nelli of raw rice, a packet of boiled rice, and a thousand massas. Of these I shall give you "that which I like;" if any one of you can convey me over to your bank, let him do so.' Then a strong man, having tucked up his cloth tightly,

got down into the river, took hold of him by the hand, and after getting him over, said, 'Give me my dues.' He then replied, 'Take either this nelli of raw rice or this packet of boiled rice.' Hearing this, the man who had piloted him through the water said, 'I led you to this bank regardless of my own life; neither the nelli of raw rice nor the packet of boiled rice is of any use to me. Give me the thousand massas.' To this the other replied, 'I said I would give "that which I like." Accept it if you care to.' The other, therefore, referred the matter to a bystander, who said, 'Did he not say that he would give "that which he likes?" Accept then what he gives.' Not content with this decision he declined to accept the offer, and went with the man he had assisted to the chief judges, to whom he made his complaint. The judges, too, after hearing the statement of both parties, decided in the same way, saying, 'Take whatever he gives you.' Dissatisfied with the judges' decision, the plaintiff appealed to the king. The king summoned the judges to the palace, heard in their presence the statements of the two disputants, and confirmed the decision of the judges, not knowing how to decide himself. So that the man who went into the river at the risk of his own life lost his suit. At that time the king's mother, Talatā Dèvī, who accurately perceived that the king's judgment was badly conceived, said, 'Son! reconsider your decision.' And he replied, 'Mother! I have decided to the best of my knowledge. If you know a better way, please decide.' Thereupon Talatā Dèvī, saying, 'Very well, I shall give judgment,' addressed the person who had to go by water, and said, 'Come, my son, place in order on the ground the nelli of raw rice, the packet of boiled rice, and the thousand massas.' And having caused him to put them in order on the ground, she inquired, 'When in the water what did you say to him?' 'I said thus and thus,' he

replied. 'If so, take whatever you like and go away,' said the queen, and he took up the thousand massas. When he had gone a little distance the queen sent for him, and said 'What! my son, do you like the thousand massas?' 'Yes, your Majesty, I like them,' he replied. She then continued, 'Now, my son! did you or did you not say that you would give this man "that which I like"?' 'I said so, your Majesty,' he replied. 'If so, give this man the thousand massas,' said the queen. He thereupon gave the thousand massas, weeping and whimpering. The king and the courtiers were pleased, and applauded. Thenceforward the wisdom of Queen Talatā was noised all over Dambadiva. It is because of this that, as I told you, Cūlanì's mother, Talatā Dèvī, has become the eleventh adviser of the army.

"And again in this army there march with King Cūlanì a hundred terror-stricken princes of kingdoms vanquished by Brahmadatta, who has now got command of all the forces in the land. This kingdom of Mithila has been besieged by a host of eighteen armies. First there is a rampart of elephants, then a second of horses, then a third of chariots, and then a fourth of warriors: thus there are four circles, and between the circle of elephants and the circle of horses there is a space; between the circle of horses and the circle of chariots there is a space; between the circle of chariots and the circle of warriors there is a space; thus the city is surrounded by four circles and three spaces. Now will the kingdom of Mithila, inhabited by the people of Vèdèha, be utterly destroyed, and its walls and ramparts be rooted up and rent asunder. The myriad festoons of lights which appear before the great army that encompasses us on all sides are like the star-spangled heavens. O Paṇḍit! The use of wisdom is for such a place as this. There is no one who possesses such wisdom as you. How

can we contrive for escape from such a great force as this?"

The Maha Bōsat, having heard the words of the king, who spoke thus, troubled with deadly fear, thought to himself, "This king is fearfully panic-stricken. I am the king's sole support. I am to him like the physician who comforts a sickly man by a timely cure, like the food which alone satisfies hunger, like the water which alone quenches parching thirst." And he, therefore, like a lion roaring on the top of the Ratgala, said to the king, "Don't trouble, my lord, but enjoy the blessings of your royalty. I shall overthrow the whole of these eighteen armies as I would scare a flock of crows with a stone or a troop of monkeys with a bow, not leaving them masters of so much as a waist-cloth. I shall make them turn tail and flee like a naked rabble. This battle shall be my care. Don't fear or trouble. Enjoy the happiness of your royal power."

Having comforted the king with these words, he went down from the palace and published the following proclamation to all the citizens by beat of tom-tom:—

"My good friends! let each of you provide himself with flowers, perfume, and ointment, the eighteen kinds of sweetmeats, toddy, meat, and other food and drink; put on your fairest raiment and begin merry-making without thinking. 'We are now encircled by the enemy.' If any one of you drink moderately, drink of the 'great drink,' and beat your drums, sing your songs, whistle, clap your hands, applaud, and snap your fingers. I shall supply all those who lack, for I am Mahauṣadha Paṇḍit. Do not be alarmed at all; behold my power."

With these words the Maha Bōsat comforted the citizens also. Encouraged by these words, the citizens, who had known his power from his seventh year, without the slightest fear or doubt, began to make merry with dancing and other amusements, as directed by the great one.

Now, when the enemies who were outside heard this great noise of singing and playing, many of them entered the inner city through the postern gate, but though they came with hostile intent, they were not arrested by the onlookers, but were suffered to roam about unmolested. Those who thus entered the city saw merry-making, drinking, and revelling of the citizens. King Brahmadatta, hearing the noise in the inner city, addressed the bystanders and said, "O my friends! these people have no fear or dread at the siege of the city by this host of eighteen armies. With exuberant delight, as though the cup of the five pleasures were overflowing, they clap their hands, they shout for joy, they whistle and sing, and beat the drum. What wonder is this?" In reply to the king, who spoke thus, a spy invented this false report—"My lord! for a certain purpose I entered the inner city through the postern, and seeing the people celebrating a festival, inquired of them, 'Friends! when all the kings of the whole of Dambadiwa have come with their armies and besieged your city, why are you so indifferent about it?' And they replied, 'Our king, when a young prince, was anxious to celebrate a festival, when all the kings of the whole of Dambadiwa should have come with their armies and surrounded the city. An opportunity for indulging in that wish has arrived. And he therefore ordered all people by beat of tom-tom to celebrate a festival for seven days, while he himself, attended by his ministers, keeps wassail in the upper story of the palace, revelling in his joy. He knows that these kings and their armies have come and besieged the city.' Hearing this, I expressed my contempt for the king, saying, 'He is childish.'"

King Brahmadatta, hearing this, inflamed with rage and fury, like a snake struck with a club, said, "Go, my men, and cause all these moats on all sides to be refilled

immediately; break and raze to the ground the walls, doors, battlements, watch-towers, gates, and fortresses, and, entering the town quickly, scatter the heads of the rabble like melons falling from an overloaded cart; also bring me the head of the king too without delay."

At this command his doughty warriors, arming themselves with sundry weapons, marched up to the gate of the fortifications, saying, "We shall take the city," where they suffered great loss from the mud, sand, and other missiles launched against them by the warriors of the Bōsat; and far from breaking into the tower, as they had determined, they were not able even so much as to reach the wall, but were repulsed. A few, however, were not checked in their advance, but pressing forward resolutely, reached the ditch, still boasting that they would take the city.

Now the sentinels stationed on the battlemented towers hurled down javelins, spikes, spears, and tridents, overwhelming them with destruction. The soldiers of the Bōsat mocked the soldiers of King Brahmadatta with signs and gestures, and put them to shame with contempt and abuse, filling pots with provisions of fish, meat, and toddy, which they stretched out to be taken by those outside the walls, and then withdrew to consume themselves. Thus they paraded the minor rampart, making such gestures as to irritate the enemy who could see them. The warriors of Brahmadatta, unable to retaliate in any way, were thoroughly beaten, and ran away stanching the blood from arms, legs, head, forehead, and face, and casting anxious looks behind them. When they reached the king they said, "My lord! a man with supernatural power of flight might enter the city by the air, but it is a task beyond the power, or even the comprehension, of ordinary mortals." The king, hearing this, was much distressed, and remained inactive

for a few days, and not knowing any means of capturing the city, consulted Kèvaṭṭa, saying, "Teacher! there is not a single one who can reach the wall of the city, much less capture it. What shall we do?" Then the Brahmin replied, "If such is the case, O great king, water is a thing that they must get from outside. We shall cut short their water-supply; they will succumb to the deprivation and be forced to open the gates. Then we shall dictate our terms to the enemy." The king, saying, "Yes, friend! that is a good stratagem," from that day cut short the water-supply; and news of this reached the Bōsat by a message written by one of his spies who lived with the king, shot into the city attached to an arrow.

Now, on the day the enemy came to the city the Bōsat had proclaimed that if any one should see a leaf shot into the town with an arrow he should at once bring it to him. And so a certain man brought and handed the leaf over to the Bōsat. The lord, then understanding the plan, thought, "It is plain that old Kèvaṭṭa and these other ignorant fellows have not yet learnt that I am Mahauṣadha Paṇḍit," and sent for a bamboo stick sixty feet high and split it into two parts, which he again bound together after removing all the knots on the inner and outer sides. He then covered it with leather and had it besmeared with mud. After that he sent for the mud and lily seeds brought by the hermits from the Himalayas, and planting the lily seed in the mud, which he placed in the water at the edge of the tank, he erected the bamboo over them and caused it to be filled with water. In one night the seed germinated, and, growing up a fathom above the bamboo, burst into flower. Then our Lord Bōsat, who is like a wish-conferring gem, pulled up the stem by the roots, and gave it to his men, saying, "Give this to King Brahmadatta." They coiled up the stem of the lotus and threw it from the rampart, saying, "Friends! men of Brah-

madatta! do not die of starvation. Pluck the petals and wear them on your heads, but boil the stem of the lotus and eat to repletion." That, too, a scout of the Bōsat picked up, and taking it before the king, said, "Behold, my lord! Such a lotus flower and such a long stem are quite unusual, and have never been seen." And when the king said, "Measure it and see," the scout, in measuring it, made the stem out to be eighty fathoms instead of sixty; upon which the king asked when it had grown, and another of the scouts, seizing upon the words as they fell from the king's lips, concocted a story, and said, "One day, wishing to drink a little toddy, I entered the city through the postern, and saw a large tank where people were amusing themselves. Many people, seated on boats and canoes, were plucking flowers and amusing themselves. This looks like one of the flowers growing on the bund of the tank, for if it had grown in a deep place it would be over one hundred fathoms in length." Hearing this, the king said, "Teacher! do not think to capture the city by cutting off the water-supply. That is no good stratagem of yours." "In that case," replied the paṇḍit, "the plan I have now hit upon is a very good one. The citizens are supplied with padi and rice from outside. We shall intercept their supplies of padi and rice. The people, when pinched by famine, will doubtless open the gate. We will then capture them and do as we wish." As before, the Maha Bōsat was informed of this plan by means of a letter, and saying, "It is clear that this ignorant Kèvaṭṭa does not know my wisdom," caused the surface of the inner rampart to be covered with mud and sown with padi. Now, every intention of the Bōsat always succeeds, and so in one night plants shot up above the ramparts of Mithila seven yodunas in extent, their bright green colour looking like a bank of clouds. The king, seeing this, inquired of the bystanders, "What is that that looks so green on the top

of the ramparts?" Then a scout replied, "My lord, Mahausadha Paṇḍit, the son of the cultivator, foreseeing by his wisdom a cause of fear in the future, caused every grain of padi that was in the district under his control to be collected, and filled the granaries of all the people of the great city, throwing away the surplus on the ramparts and on the streets. This padi was continually dried by the sun, and then soaked by the rain. One day, for a certain purpose, I entered the city through the postern gate, and taking up a little of this germinated padi, said, 'Friends, this is very good padi; I shall sow it,' and scattered some in the street. Seeing this, the people who were there jeered at me, saying, 'This shows great starvation. If you wish, take a bundle of it, clean and boil it, and eat to your heart's content to save yourself from starving.' I felt greatly ashamed, and regretted having touched the padi." Hearing this, the king said to Kèvaṭṭa, "It is impossible to capture this city by stopping the supply of padi. You can effect no stratagem thereby; abandon the enterprise." "My lord," he responded, "do not think so. I have got another effective device. As there is no forest in the inner city, they can get no firewood except from outside. We will stop the firewood supply and then capture the city."

The Bōsat, having come to know of this as before, removed the padi and plants from the rampart, and stored firewood so that it could be seen from outside. The people who were on the rampart laughed and jeered at the soldiers of Brahmadatta, and threw large logs of firewood at them, saying, "Don't starve for want of firewood to cook your food. Let the men who lack wood take these and boil the rice to eat and drink." Some were severely injured by blows from these logs. The king, seeing the large quantity of firewood, inquired what it was, and one of the spies who was there said, "What,

my lord! do you not know that Mahauṣadha Paṇḍit, the son of the cultivator, foreseeing a cause of fear in the future, caused even sticks of firewood to be collected in the jungle and brought into the city, and abundantly supplied to each house and boutique and in every back-yard; the overplus he caused to be heaped up on the rampart." Having heard this, the king said to Kèvaṭṭa, "This city cannot be captured even by cutting off its firewood. You can effect no stratagem thereby. Give up the attempt." Then the foolish Kèvaṭṭa, cursing with bitter anger, said, "O great king! do not think thus. I have got a really good plan." The king then inquired, "Teacher! what is your stratagem? I see no end to these great devices of yours, not one of which has succeeded. We cannot capture Vèdèha, king of this city."

And again the foolish old Brahmin said, "My lord! it will be a great disgrace to us all if they say King Brahmadatta, with his hundred princes and the armies of four hosts, unable to capture King Vèdèha, fled defeated. Now Mahauṣadha Paṇḍit is not the only wise man. I also possess great wisdom, and I shall defeat him in one way." "Teacher," said the king, "if there is a way, tell me what it is." "I shall fight the battle of Dharma," replied Kèvaṭṭa. "What is the battle of Dharma?" inquired the king. "O great king!" said Kèvaṭṭa, "the two armies shall not fight, but when the two paṇḍits of the two kings appear in one place, if one of them bows before the other, the defeat shall be assigned to the king whose paṇḍit has saluted, and victory to the one whose paṇḍit has received the salutation. Besides, Mahauṣadha Paṇḍit does not know of this plan of ours. I am well stricken in years, whereas Mahauṣadha is but a youth. Being a wise paṇḍit who knows the respect due to his elders, he will, when he sees me, salute me without doubt. Then King Vèdèha will certainly be defeated. Having

thus defeated King Vèdèha, we shall return, for there will then be no disgrace in so doing. This is what is called the battle of the Dharma." The Maha Bōsat, learning this device too as before, thought, "If by this plan I yield to Kèvaṭṭa, my wisdom is much at fault." Meanwhile King Brahmadatta, saying, "O teacher! that is a very good plan," wrote to the king, and sent a message by the postern announcing that there would take place on the morrow a battle of the Dharma, and that failure to attend would be accounted as defeat.

Hearing this, King Vèdèha called the Bōsat and acquainted him of it. And the Bōsat—the teacher of the three worlds, the lover of all people—saying, "Very well, my lord," caused a "hall" for the battle of the Dharma to be erected outside the western gate. Nevertheless the hundred scouts who were with the various princes, not knowing what the issue might be, summoned Kèvaṭṭa in order to protect the Bōsat. King Brahmadatta and the hundred princes, going to the hall of the battle of the Dharma, were looking towards the east, expecting the Bōsat, like men who on a lucky day unanimously look towards only one direction, expecting to see the new moon. The foolish Kèvaṭṭa too, stood looking towards the eastern direction, repeating, "Time is slipping by. Time is slipping by." That morning the Bōsat—the teacher of the three worlds, who has brought the earth under his flower-like feet—having washed his head and bathed himself with sixteen pots of sweet-scented water, put on a kasi cloth worth a lac of gold coins and decked himself with all ornaments; then, after partaking of the various delicious dishes prepared by Amarà Dèvī, he went to the gate of the palace in a great procession, and announced his arrival to the king, who said, "Let my son come in immediately." Thereupon he entered the palace, saluted the king, and stood on one side; and when

the king inquired, "Well, son Mahauṣadha Paṇḍit?" he replied, "I am going to the battle of the Dharma." The king then continued, "Son, what must I do?" "My lord! I wish to deceive Kèvaṭṭa by means of a gem; may it therefore please your Majesty to let me have the eight-sided gem?" replied the paṇḍit. The king then said, "Son! do you need my leave to get it? Take it." Thereupon the paṇḍit took in his hand the gem that had been given to him in his former birth by the god Śakra, and saluting the king, went down from the palace. Attended by the thousand warriors born on the same day as himself, and by a whole army, seated in a magnificently decorated chariot worth ninety thousand pieces of gold, and drawn by grey horses, he reached the gate at the time of the midday meal.

Now Kèvaṭṭa eagerly waited, expecting the paṇḍit's arrival every moment, and craning his neck in the direction from which he should come, so that it looked like a heron's. His body was bathed in sweat caused by the rays of the sun, which was like the all-pervading glory of the Maha Bōsat. And the Bōsat, attended by his retinue of elephants and horses, that surged in the streets like the angry sea inundating the earth, fearlessly caused the gate to be opened, and driving out from the city, alighted from the chariot and stalked towards the hall of the battle of the Dharma like a roused lion with mane erect. The hundred princes, beholding the glorious presence of the Maha Bōsat, applauded a hundred times with joy, saying, "This is the son of Sirivardhana Siṭu Mahauṣadha Paṇḍit, who is second to none in wisdom in all Dambadiva." The paṇḍit, like the god Śakra, who started off to the Asura battle attended by the gods of the two heavens, advanced up to Kèvaṭṭa, taking with him the eight-curved gem, himself resplendent with his unspeakable glory and magnificence. Kèvaṭṭa Brahmin, seeing the Bōsat, was fascinated, and,

unable to stand where he was, advanced to meet him, and said, "O Mahauṣadha Paṇḍit! we are both paṇḍits. I marvel that you have sent me no rare present, after I have come and waited here so long for you. Why have you failed in this mark of respect for me?" To Kèvaṭṭa who thus spoke, the Bōsat replied, "O paṇḍit! I was searching for a present that should be worthy of you, and I have to-day found this gem. Accept it; there is none to equal it." And Kèvaṭṭa, too, seeing the gem that was shining in the hands of the paṇḍit, reflected, "This paṇḍit has brought a gem for me," and saying, "If so, give it," he stretched out his hand. And the Bōsat, too, saying, "Then take it," stretched out his hand and let the gem fall on the tips of the Brahmin's fingers. Now the Brahmin could not support the heavy gem with his finger-tips, and it fell on the ground and rolled on to the feet of the Bōsat. Then the Brahmin, anxious to possess the gem, stooped down towards the feet of the Bōsat to pick it up. Seeing this, the Bōsat held the Brahmin's neck firmly with one hand, and the loins with the other, so that he could not raise his bowed head, and saying, "Get up, teacher; I am young enough—enough to be your grandson; do not bow before me, I beg," rubbed the Brahmin's face against the rough ground, and made his face as red as a shoe flower with blood and clay; then seizing him by the throat, cast him off, exclaiming, "You fool! did you think you could get an obeisance from me?" The other fell to the ground six fathoms off, and rising up, went away wiping away the sand. The gem was picked up by the Bōsat's men; and the voice of the Bōsat, crying, "Get up, teacher! do not worship me," was heard above the din of the four hosts. All the people applauded and waved clothes above their heads, clapping their hands and shouting aloud, "See! Kèvaṭṭa Brahmin has worshipped the feet of Mahauṣadha Paṇḍit." Now all the people, including King

Brahmadatta and the hundred princes, saw Kèvaṭṭa stooping down at the feet of Mahauṣadha Paṇḍit, and, overcome with mortal fear at the sight of their champion worshipping the feet of the foe, which signified their defeat and put their lives in jeopardy, mounted each one his charger and turned their faces to Uttara Pañcāla. Seeing their flight, all the retinue of the Bōsat in one accord cried, with a great shout, "Look! King Brahmadatta and the hundred princes are flying with their routed and broken army!" At this noise the panic of the princes increased as they fled, while the great army was scattered, each man looking only for his own safety in flight. And the Bōsat's men shouted all the more when they saw this. Our lord, the mine of mercy, without ordering a pursuit of the fugitives, returned to the city attended by his men; while King Brahmadatta flew a distance of twelve gavvas with the army, which had been scattered in spite of its great numbers. The shameless, contemptible Kèvaṭṭa mounted his horse and rode off, spitting blood from his mouth and wiping the gore from his forehead. And when he came up with the army he cried from his seat on horseback, "Friends! stop! stop! I did not bow to the son of the cultivator. Halt! Stand!" But in spite of his exhortations the army fled away without halting, saying, "You wicked, mean, vicious, despicable, barbarous, ugly, silly old Brahmin! after saying that you would go to fight, you made obeisance before a person young enough to be your grandson. Have you not committed every evil act that would bring shame even on the meanest of men? You fool! don't talk nonsense. You villain! You had better fly while you can if you want to save your skin." In such abusive terms the army reviled Kèvaṭṭa, and turning a deaf ear to his words, refused to stay their flight.

The Brahmin quickly dashed forward into the midst of the army, crying, "What do you say? I did not salute

the son of the cultivator. I tell you I did not salute him. Does a man bruise his forehead, knees, and arms by a salutation? To-day I hear from you for the first time of such salutation. That son of the cultivator played me false by means of a gem." Thus he convinced the men of the truth of his statement, and regaining his control of the mighty army, he stopped their flight, which had lasted about three yodunas, and bringing it back again, invested the city as before.

Now, though the army did not think of this device owing to the power of the Bōsat, it was so numerous that if each soldier cast a single handful of earth it would have sufficed not only to fill the moats, but also to overtop the twenty-seven foot rampart with a mass of equal height. And it is for this reason that they did not think of such a plan: Buddha, the teacher of the three worlds, has said, "Bodhisattānaṃ adhippāyā nāma ijjhanti"—"The will of the Bōsat is ever fulfilled." And therefore by the power of our Bōsat, who is like a wish-conferring gem, not a single soul threw a handful or clod of earth towards the town, or even thought of doing so. All, therefore, came up to the city and resumed their former positions. Then King Brahmadatta inquired of Kèvaṭṭa, "Teacher, what shall we do?" and the wretched fellow replied, "We shall not let any one come out from the city gates, or even from the inlet. When that is done the harassed people will themselves open the gate. We will then easily capture the enemy, and do whatever we wish with them." And when the Bōsat ascertained this by means of a message sent by a spy, he thought, "If the enemy stay here for a long time, then we shall have no peace of mind; I shall drive them off by means of a stratagem." He therefore searched out an adroit and cunning man, and when he found one in the person of Anukèvaṭṭa, he said to him, "I have got a certain plan; I wish you to carry it out for me." The

other replied, "My lord! what must I do? Tell me." The Bōsat then continued, "Stay on the great rampart, and when our men are not on the alert, seize the opportunity to say to the people of Brahmadatta, 'Friends! don't be discouraged, but try to maintain your position for a short time. All the people in the inner city are as dispirited as fowls caught in a net. In a few days they will themselves open the gate; you will then be able to capture Vèdèha and the wretched son of the cultivator.' Thus saying, walk up and down the rampart, and win their hearts by giving them fish and meat and other food and drink. Our people, hearing you speak thus, will revile and abuse you, and then seizing you and tightly tying your hands and feet, will almost beat you to death with a bamboo in the sight of the people of Brahmadatta; then taking you down, they will tie your hair into five knots, and daub you with brick-dust, and deck you with chaplets of 'rat' and 'kanèru' flowers, and after giving you a number of blows that will raise weals on your body, they will tie your hands firmly behind your back, and taking you up to the top of the rampart, will put you in a basket made fast to a rope, and lower you down in the presence of the people of King Brahmadatta, who, when you are left outside as a treacherous villain, will take you and show you to the king. Now if the king ask you for what fault they did such things to you, tell him thus—'O great king! my wealth is great. Mahauṣadha, the son of the cultivator, got angry with me, and denouncing me as a traitor to the king, confiscated my property; and as I pondered how I might make the son of the cultivator, who had robbed and deprived me of all my wealth, lose his head, I sympathised greatly with your army in their discouragement at being unable to capture the town, and gave them food and drink, telling them of the straits to which the besieged were reduced; on hearing which, animated by his old grudge, he

committed this outrage on me. Your men know all these things.' Thus speak, and contrive to impose on the king, and when you have fully gained his confidence, continue—'O great king! now you have me on your side. Be at ease, for Vèdèha and Mahauṣadha, the son of the cultivator, are as dead men. I know minutely the strong and weak places of the rampart, and also those places in the moats which are infested with sharks and crocodiles, and those places which are not. In a few days I shall get the kingdom for you.' Then the king, confiding in you, will treat you lavishly and entrust his army over to you. You will then go to attack the city with the army, and lead it into the places where there are fierce alligators and sharks. Then the soldiers, terrified by the alligators and sharks, will not fight, or even reach the moat. Afterwards you will go up to the king and say, 'My lord! this army of yours has been rendered disaffected by the son of the cultivator. There is not a single soul, not excepting Kèvaṭṭa or any of the princes, who has not taken bribes from him. I alone am loyal to you. Though they march under your banner, they have been bought by the paṇḍit. When such a large number have become turn-coats, what can I do unaided? If you do not believe me, may it please your Majesty to order them to appear before you in full dress. When all of these appear before you so dressed in obedience to your order, look at the ornaments, swords, and other presents that were given to the princes by the son of the cultivator with his name carved on them, and believe what I say.' The king will thereupon order the princes up before him, as you advised, and when they come to him he will, upon seeing the name of which you have forewarned him, tremble with fear and dismiss the princes. He will then ask you, 'Teacher! what shall we now do?' And to this inquiry you will reply, 'O great king! the son of the cultivator is a person

of many wiles, and if we remain here for some days he will gain over all your army and put an end to your career. Let us tarry no longer, but take horse at midnight and flee to escape death at the hands of the enemy.' When you speak to him thus he will believe you, and do as you say. You will then ascertain the time of the king's flight and indicate it to our men."

Thereupon Anukèvaṭṭa replied, "O paṇḍit! if I can in any way assist you, I shall do all as you direct." Then the paṇḍit continued, "You must bear a few blows while Vèdèha's army is looking on." And he replied, "O paṇḍit! provided you do not actually kill me or deprive me of my hands and feet, you may do anything you wish with my body."

Then, after making much of Anukèvaṭṭa's wife and children and all his household without exception, they tied Anukèvaṭṭa's hair into five knots, publicly gave him several blows which left their marks on his body, and disfigured him by smearing him all over with brick-dust, decking him out with garlands of "kanèru." After that they put him in a basket, and fastening it to a rope, lowered him down outside the rampart and exhibited him to Brahmadatta's people. The king, after testing Anukèvaṭṭa in many ways, took him into his confidence, honoured him with his friendship, and gave him control over the army. Now Anukèvaṭṭa took the army, and marching against the city to capture it, led his men near to the fords, infested by such ravenous alligators and sharks that even a finger could not be dipped into the water without being snapped off, telling them, "There is no danger in getting into the water here; the fortification here, too, is weak, and there are no pickets." But those who got into the water were devoured; while, on the other hand, the men who were on the watch-towers wrought great havoc among the remainder by the shower of arrows, spikes, lances, and hooks that they hurled

upon them. The army was almost annihilated, and refused to advance to the attack or even face the enemy. And Anukèvaṭṭa went up to the king and addressed him thus—"O mighty king! there is not one who will fight for you. All have taken bribes from the son of the cultivator. If you do not believe me, may it please your Majesty to order up all the princes in full dress and set your doubts at rest when you see the name carved on their ornaments." The king, as advised, assembled them all, and seeing the inscription on the various ornaments, believed that they had all taken bribes, and dismissing them all said, "Now, teacher, what shall we do?" And the latter replied, "My lord, no action is now possible. If we waste time by waiting here the son of the cultivator will capture you; though Kèvaṭṭa walks about with a sore on his forehead, he too has taken bribes. During the battle of the Dharma he secretly received a peerless gem, and prevailed on you to return to this death-trap after you had fled nearly three yodunas. So he too is certainly a traitor, and therefore I would not have you stay here a single night. I wish you to fly at midnight. I am the only loyal person in this army." Hearing this, the king was panic-stricken, and said, "If so, teacher, there is none here who is true to me but you; saddle a horse with your own hand and arrange for my departure." Anukèvaṭṭa, knowing that the king would certainly fly, reassured him, saying, "O great king! do not be alarmed," and went immediately to the scouts and said, "The king will fly to-day. Don't think of sleep." He then went and saddled the horse for the king's flight, arranging the bridle in such an unusual way that should the reins be pulled to stop the animal it would go on without halting, and came to the king in the middle of the night and said, "I have brought the horse saddled. It is now time. May it please your Majesty to start at once." The king

mounted the horse and fled; while Anukêvaṭṭa, also mounting a horse, rode some distance as if going along with the king and then halted, upon which King Brahmadatta pulled hard to stop the steed which had been harnessed in the strange manner, but without halting a moment it ran away with him.

Meanwhile Anukêvaṭṭa, getting into the midst of the army, shouted with a loud voice, "King Cûlani Brahmadatta has fled," and the spies with their followers repeated his shout with great cries. Then the hundred princes, thinking that Mahauṣadha Paṇḍit had opened the gates and made a sortie, were panic-stricken, and in fear of instant death fled headlong like a naked rabble, leaving all their wealth behind them, and neglecting even their swords and uniforms, each one looking only to his own safety. Then, too, the spies redoubled their shouts, calling out, "The hundred princes have also fled." And hearing this noise the men who were at the city gate and on the watch-towers and ramparts re-echoed the cry, the spies who were outside and the people who were within the city joining in one loud uproar. All these shouts were blent in one earth-splitting din, which surged like the ocean struck by a sudden squall, and a wild clamour arose within and without the walls. And the soldiers, who were almost eighteen Akkhohiṇis in number, were struck with mortal fear, thinking that Mahauṣadha Paṇḍit had certainly captured King Brahmadatta and the hundred princes, and seeing neither help nor refuge nor means of escape, they ran headlong like the former fugitives, not only leaving all their property behind where it lay, but without taking even a cloth to cover them. Thus not a soul remained to people the field where so great a royal force had lately pitched its camp.

As for King Cûlani and the hundred princes, they were utterly dispersed, and returned each one to his

kingdom. Alarmed by the tumult that prevailed during the night the elephants and horses stampeded, breaking their tethered ropes and chains, and made for the jungle. Early on the following day the sentinels opened the gate and went out of the city, where they saw the great transformation that had taken place. They then went up to Mahauṣadha Paṇḍit, who is like a wish-conferring gem, and asked him what was to be done with the booty. And he replied, "As the spoils have not been taken by violence, but have been left behind by the enemy uncared for, they belong to us as abandoned property. Out of these give the property of the princes to our king, bring me all that belonged to Kêvaṭṭa and the other 'siṭus,' and let the people take the property that belonged to the remainder of the army, who numbered nearly eighteen Akkhohiṇis."

And it took a fortnight to remove the gold and silver valuables, and four months to remove the padi, rice, weapons, and other commoner articles. The Bōsat loaded Anukêvaṭṭa with favours. He also caused the elephants and horses that had fled to be recaptured. From that time forward the coffers of the people of Mithila overflowed with the ten kinds of wealth.

Now seven years had elapsed since King Brahmadatta and the hundred princes had been defeated, during which they lived in Uttarapañcâla.

One day the old Kêvaṭṭa Brahmin looked at his face in a mirror, and seeing the scar on his forehead like the mark of a burn, was enraged like a snake struck with a club as he thought to himself, "This is the handwork of no other than Mahauṣadha, the son of the cultivator, who put me to shame before the hundred princes," and reflected how he could make an end of the Maha Bōsat. Then he struck on a great plan, viz., to

entice King Vêdêha by promising him in marriage the king's daughter, Princess Pañcāla Candi, who was fair as a goddess, and endowed with the sixty-four graces of women, to bring him into the city with the Maha Bōsat, as an angler drags to land the fish that has swallowed his bait, then to kill both of them and enjoy the fruits of victory. Resolving to do this, and having finally made up his mind, he went up to the king, and said, "My lord! I have a secret scheme to discuss." And the king replied, "By following your secret counsels before I had to flee here naked, without saving so much as a robe. What good will you get from this plan? Say no more!" The other then continued, "O great king! there is no scheme to equal this one." "If so, tell me of it," replied the king. Thereupon the Paṇḍit, saying, "First of all, we must have privacy," took the king to the upper storey of the palace, and said, "O great king! we must excite the passions of King Vêdêha, and bring him into this city together with the son of the cultivator, and then kill them." "Well," said the king, "by what means do you intend to excite the king's passions and bring him to this city?" And he replied, "O great king, your daughter, Princess Pañcāla Candi, possesses exquisite beauty. We shall have her transcendent charms celebrated by poets in song and verse, which we shall cause to be recited throughout all Mithila. And when the king as soon as he hears of her beauty cares nothing for his kingdom unless he can possess her, and is infatuated with the desire to wed her, I shall myself go thither, and return after fixing an auspicious day and hour. When I have returned after fixing the date, that king will come to this city with Mahauṣadha Paṇḍit, like a fish that has swallowed a bait. We will then seize them and put them to death." The king being persuaded by these words was very much pleased, and said, "Teacher!

that plan is very good," and agreed to carry it out, saying, "I shall do as you say."

Now a minah bird who guarded King Cûlanî's bed-chamber carefully listened to the private conversation of these two and committed it to memory. Afterwards the king sent for well-read poets, and telling them how matters stood, gave them lavish rewards, and then showing them his daughter, said, "My children! describe the beauty of this princess, celebrating it in verse." Those poets composed tuneful poems very pleasant to the ear, and recited them to the king. That day the king conferred many favours on them. Master musicians learnt these songs from the poets, and sung them before large assemblies, to the great delight of the audience. When these poems and songs became known to many, the king again sent for singers, and said, "My children! go and catch lihiniyas, and stay on trees during the night, singing; early in the morning tie bells on the necks of lihiniyas and set them free, and come down secretly." Now the reason for so doing was to start a rumour over all Dambadiva that even the gods sang praises of the beauty of King Brahmadatta's daughter.

The king sent for poets again and said, "Now you must compose and sing lays, saying, 'That a princess so fair is too good a match for any other king of all Dambadiva except King Vêdêha of Mithila,' comparing the glory of King Vêdêha to the beauty of the princess." Starting from that time they travelled four hundred leagues, singing in every place they came to till they reached Mithila, and there too they sang these lays before large audiences, many of whom, delighted with the songs, applauded again and again, and loaded them with presents. During the night, too, these singers sang from the top of trees, and early in the morning descended, after tying bells round the necks of koslihiniyas and letting them fly away. When the

sound of these bells was heard in the air, it was noised abroad throughout the whole city that even the gods extolled the beauty of Cûlanī's daughter. King Vêdêha having heard of this sent for these singers, and caused them to sing these songs at his palace before a large assembly ; and charmed with the idea that King Cûlanī would give him in marriage so fair a maid as his daughter, conferred great favours on them, and treated them with every kindness. They came back and related the matter to King Cûlanī, whereupon Kêvaṭṭa said, "O great king! I shall now go and fix a lucky hour and date." And the king replied, "Very well, teacher! What must you take with you?" "Let me have some sort of presents," responded the Brahmin. And the king saying, "Yes, take these," provided him with costly presents. So the Brahmin started with a large procession, and reached the kingdom of Vêdêha, where upon the news of his arrival the sole topic of conversation in the city was the intention of King Brahmadatta to give his daughter in marriage to the king, the re-establishment of friendship and amity between the two monarchs, and the advent of Kêvaṭṭa Brahmin to fix a lucky hour for the nuptials. King Vêdêha, too, heard of the Brahmin's coming. Upon hearing the news the Bōsat, knowing as he did the schemes of others, did not look with favour upon Kêvaṭṭa's marriage embassy, and with the object of thoroughly probing the affair, sent word to spies who lived with King Cûlanī, asking for detailed information as to the marriage. In reply they announced that they were ignorant of the details, as the king and Kêvaṭṭa had conferred together in the bedchamber of the upper storey of the palace ; but that a sella who watches the king's bedroom knew the nature of their interview fully. On receipt of this reply, the Bōsat determined not to let the wicked Kêvaṭṭa spy out the city after he had been at such pains to guard

it. Lest the enemy should secure any advantage, the Bōsat decorated the roadway from the great gate to the palace gate, and thence on to the gate of his residence, erecting screens of rattan on either side of the roadway, and covering the top with mats, which he adorned with pictures. He also strewed the ground with white sand and flowers of five kinds, and put brimming jars of water on either side of the roadway, with cocoa-nut flowers and ornamental plantain trees. Kêvaṭṭa, who entered the town without clearly seeing the houses and buildings of the city, thought to himself, "The king has made these decorations in honour of the auspicious event which brings me here," for the Brahmin did not know that the object was to hide the city from his sight. Thus he went through the decorated streets, and seeing the king, offered him the presents he had brought, and after a pleasant talk with him sat on one side. After receiving hospitality at the hands of the king, he related the reason of his coming thither thus:

"O great king! our ruler is desirous of cementing the friendly relations which now exist between you by a marriage alliance. He has sent treasures and gifts. And now let silver-tongued ambassadors come from that country; let them utter only such acceptable words as are pleasant and agreeable to your ears; let the factions of Vêdêha and Pañcāla lay aside their differences; let them say to one another only such words as may give mutual satisfaction, for this marriage will seal the compact of friendship between the King of Pañcāla and the King of Vêdêha; let therefore no ill-omened words mar this auspicious event; let us promote it by propitious converse; let auspicious words only be used. Not only this, my lord; the king will send you his peerless daughter and other precious treasures. Henceforward let ambassadors of persuasive speech pass between the cities bearing gifts from one monarch to the other; for is not the union of the two

countries like the mingling of the waters of the Ganges and the Jumna? Shall they not live in pleasing union? Our king would have sent another envoy, but fearing that no other would be able to describe in words sufficiently attractive to do it justice the proposal of the marriage which I now bear, said to me, 'Teacher! go in person, and win over the king to look favourably on the alliance, and bring him to this city.' And therefore, O king of kings! may it please your Majesty to come without dalliance; from your journey there two benefits will accrue—the acquisition of an incomparable princess, and the establishment of friendship with the king."

Pleased at this speech, the king was won over merely by the words, "You will obtain a princess of exquisite beauty"; and said, "O teacher! formerly both you and Mahauṣadha Paṇḍit strove with one another at the battle of the Dharma. Now, go and see my son; speak pleasantly to him, and forgive him, for you are both Paṇḍits, and then come back." Kêvaṭṭa agreed, and started off.

Now, very early on the morning of that day the Bōsat, being determined not to bandy words with that wretched fellow, drank a small quantity of ghee to justify his intended excuse, and causing the floor to be cow-dunged, he had the dung laid on two inches thick, and smeared thickened oil on the pillars. He also caused all the furniture to be removed from the place, except only the narrow couch on which the Bōsat reclined. After this he gave these directions to his people: "When the Brahmin enters into conversation with me, say, 'O Brahmin! don't talk with the Paṇḍit; he has taken a medicinal oil to-day.' And when I begin to talk after he stops, say, 'O lord! have you not taken a medicinal oil? You should not talk.'" And after so instructing them, he covered himself with a red robe, and laid down on the sofa in the innermost of the seven closets on the ground floor. Kêvaṭṭa,

on reaching the door of the outer court, inquired of the watchers where the Paṇḍit was; and they replied, "O Brahmin! don't talk loud, don't raise your voice; without a whisper walk in silently as a dumb man. To-day our master has taken a medicinal oil, and cannot stand loud talk or noise." The watchers at the gates of the other courts too said the same thing. The Brahmin passed the seventh gate in silence without a whisper, and reached the Bōsat. The Bōsat showed signs of beginning a conversation with the Brahmin, who went up to him, but the bystanders stopped him, saying, "Did you not take a very efficacious medicinal oil to-day? What advantage can there be in talking with this wretched Brahmin?" Kêvaṭṭa could find no seat near the Bōsat, nor any facility for resting himself. He received no kindly greeting from the Bōsat, but stood like an old bull which had entered a dung-littered pen in wet weather, lifting one foot from the mire with a splodge and rubbing it on the other to get rid of the clammy filth that adhered between the toes. Now, one man looked at the Brahmin, who was in this plight, and rubbed his eye; another stared; while a third scratched his elbow. The Brahmin, seeing the behaviour of these fellows, glanced suspiciously here and there, and said, "Paṇḍit, I shall go now;" when another fellow said, "You vile Brahmin! do you still talk when we have told you not to? We shall now break every bone in your body." Trembling with fear he looked back, when a second bystander struck him a blow on the back with a bamboo stick, while a third caught him by the neck and pushed him, saying, "Will you, or will you not go?" And a fourth ran up to him and gave him a slap on the small of his back; and the Brahmin, shuddering with terror like an old buck escaped from the jaws of a cheetah, tottered off at his best speed with difficulty, and reached the palace.

Meanwhile the king was thinking to himself, "To-day

my son will be delighted with the news of my marriage. What is more, the two Paṇḍits will discuss the battle of the Dharma, and effect a mutual reconciliation which will redound greatly to my advantage." Just then the king saw Kêvatta, who had come staggering thither, and inquired by the following stanza about the conversation which had taken place between the two:

"Kathannu Kêvaṭṭa Mahôsadhêna
Samâgamô âsi tadingha brûhi
Kacci tê paṭinijjhattô
Kacci tuṭṭhô Mahôsadhô."

By this stanza the king inquired thus: "Well, Kêvaṭṭa, did you and my son forget the enmity engendered by the battle of the Dharma and become reconciled? What was the nature of your friendly converse? Was my son pleased to hear of the marriage proposed by your king? Tell me all details without reserve." Thereupon Kêvaṭṭa recited this stanza:

"Anariyarûpô purisô janinda
Asammôdakô thaddhō asabbhirûpô
Yathâ mūgôva Badhirô
N' kiñcattham abhâsatha,"

which said, "O king, the chief of men! that Mahauṣadha Paṇḍit is by nature rude: he has an ignoble character and an evil disposition, and is altogether vicious: he spoke to me no more than if he were dumb, and listened to me no more than if he were deaf. That Paṇḍit may suit you, but there is none so wicked as he." Thus the angry Brahmin said whatever came first. He did not, however, say a word about the blows he had received. He thought it was like the beating that Handuruwa got, and he therefore made no mention whatever of the indignity he had suffered, but dilated on the evil disposition of the Great One. The king was displeased at this, but did not contradict him; he even provided Kêvaṭṭa and his suite

with provisions and lodgings, and said, "Go, teacher, and rest." After dismissing him the king thought to himself, "My son is very wise: he is a person of kind speech: yet he did not talk with the Brahmin, and was displeased at even seeing him. What is this? Methinks my son saw some source of future apprehension in this Brahmin's arrival hither. Kêvaṭṭa's arrival, therefore, is not to our advantage or profit. I believe that by the enticement of the proposed marriage he wishes to get me into his own country in order to kill me, and that it was because my son knew this that he declined to speak to him." While he was troubled by these apprehensions, Sênaka and the other "seas of wisdom" came to him. From them the king inquired, "Well, Sênaka! shall I go to Uttarapañcâla and bring Cûlanî's daughter over here? Are you all in favour of the expedition?" Then Sênaka replied, "O great king! what is this you say? Will any one drive away with blows a beautiful maiden who comes to him? If your Majesty go thither and bring this princess, you will have no equal among the kings of Dambadiva except Brahmadatta; for you will then be the consort of the chief ruler's daughter. Moreover, my lord, the king gives you in marriage his daughter, the fairest of Dambadiva's women, because he regards you alone as his equal, while he looks on all the other princes merely as his vassals. There is therefore a great advantage to be gained, and if any one in his folly opposes the expedition, have no hesitation about it, but set out. We too who accompany you shall be recompensed with feasts and presents of costly raiments."

Thus Sênaka, who did not yield the palm to Kêvaṭṭa for folly, envy, and natural greed, specially incited the king, and instigated him to accept his advice. While they were talking, Kêvaṭṭa coming from the place where he was, said, "Great king! I cannot linger here any longer, for I must now depart." And the king

dismissed him graciously. The Bōsat finding that the Brahmin had gone, bathed and dressed himself, came to attend upon the king, and saluting him he sat on one side. The king then thought, "My son is a great counsellor; he is versed in all devices. By his natural wisdom, and with no extraneous assistance, he can thoroughly solve all the enigmas of the past, future, and present, and he is therefore aware of the advantages and drawbacks of our proposed expedition;" but suddenly carried away by his passions, and in the folly of his ignorance, did not delay to follow out his original intention, and inquired of the Paṇḍit by the following stanza:—

"Channaṃ hi ēkā va matî sameti
Yê Paṇḍitâ uttamabhûripattâ
Yânaṃ ayânaṃ athavâpi ṭhānaṃ
Mahôsadha tvampi matiṃ karôhi."

"Son Mahauṣadha Paṇḍit! the opinions of all six of us—Sênaka, Pukkusa, Kâvinda, Dêvinda, Kêvaṭṭa, and Vêdêha—in favour of going to Uttarapañcâla to bring the daughter of King Brahmadatta, are unanimous and as free from difference as the waters of the Ganges and the Jumna. O Mahauṣadha Paṇḍit! do you also consider well by your excellent wisdom whether it is right or wrong to go thither or to refrain from going, and tell us whether we should go or not." Hearing this the Great One thought, "Persuaded as he is in his folly by the words of these four, blinded by ignorance and fired by passion, the king will certainly go and come to great destruction. I will tell him the defects of the expedition, and stop him if he is to be stopped;" and replied in the following four stanzas, thus: "Great king! do you not know that King Brahmadatta possesses the fivefold elements of power? I foresee that he will get you to go there by offering to give you his daughter in marriage, in order to wipe out the disgrace of the defeat he formerly suffered

when repulsed before this city, and will wreak his will on you, as a hunter disposes of a deer caught in the toils. If in the ardour of your passions you go to Uttara-pañcâla, you will quickly meet your death, as a fish dies when it swallows the longed-for bait, blind in its greed to the hook that lurks beneath; you will come to great destruction, like a deer caught in the reeds, and therefore I do not approve of your journey hither.

"Jānāsi kho rāja mahānubhāvo
Mahabbalō Cūlani-Brahmadattō
Rajā 'va taṃ icchati kāranatthaṃ
Migaṃ yathā ōkacarēna luddō
Yathāpi macchô balisaṃ vaṅkaṃ maṃsēna chāditaṃ
Kâmagiddhō na jānāti macchō maranam attanō
Êvam êva tuvaṃ rāja Cūlaneyyassa dhītaran
Kāmagiddhō na jānāsi macchô va maranam attanō
Sacē gacchasi pancālaṃ khippam attaṃ jahissasi
Migaṃ panthânupannaṃ va mahantaṃ bhayam essati."

When he spoke thus, the foolish king, unable to consider the matter sensibly, thought that he was being insulted, and was incensed with the idea that the Maha Bōsat had forgotten that he was merely a servant, and that the king was his master, and had said no words about the marriage, although he knew full well that the chief ruler of Dambadiva had sent an embassy to offer in marriage the daughter of his house, but had foretold a terrible death for the king, whom he treated as a fool; he was as a fish that swallowed a hook, as a deer entangled in the reeds, and was convinced that Sênaka, his other three paṇḍits, and Kêvaṭṭa were the only people who spoke fittingly of the marriage. And he abused and reviled the Bōsat in many ways, saying, "We were fools in asking such a great and momentous question of you, the son of a cultivator, who earn your bread by hanging on the plough as you turn up the soil," and ordered him to be cast forth, crying, "Seize by the neck this fellow who

has spoken so as to deter me from winning this peerless maiden, and drive him from my palace."

The Bōsat perceiving the king's wrath thought, "I shall be disgraced to my dying day if any one on the orders of this foolish king seizes me by the arm or neck, therefore I shall go of my own accord." And rising up from his seat he saluted the king and went to his house. Now although the king had spoken in anger, he did not, out of respect for the Bōsat, order any one in particular to strike or to buffet him or to cast him out; and no one approached the Bōsat, but each man looked at his neighbour, as the king's words applied to no special individual, and for this reason: if the king in his anger say generally, "Here, beat him, flog him, and drive him out," the bystanders who hear these words will not stir, but gaze eagerly on the king's face without lifting a hand; it is only he on whom the king looks as he issues his order that should carry it out; if any one but the recipient of the order performs the service which does not concern him, he shall suffer the disgrace which he may wrongfully inflict on the other. Now as the king did not address any one directly, not a soul even approached the Bōsat and asked him to return, much less offered him any indignity.

Afterwards the Bōsat thought, "If the king, who in his ignorance does not distinguish friend from foe, sets out in the fervour of his passion to win the daughter of Brahmadatta, his blindness to the danger that looms before him in the future will be his utter ruin, but it would ill become me to let the words of my generous protector rankle in my mind. I must try to save him. I shall therefore first send the parrot, and when it returns with the full details I shall go myself." Accordingly he sent the parrot to the city. The manner in which the Bōsat ascertained the real state of affairs by sending

the parrot was described in the stanza by our Lord Buddha, the teacher of the three worlds, after he attained to Buddhahood.

"Tatôca sô appakaṁma Vēdēhassa upantikā,
Atha āmantayī dūtaṃ māḍharaṃsuva paṇḍitaṃ
Êhi samma harīpakkha veyyāvaccaṃ karōhi mē
Atthi Pancālarājassa sāḷikā sayanapālikā
Taṃ pattharêna pucchassu, sā hi sabbassa kōvidā
Sānē sabbaṃ pajânāti rañño ca Kosiyassa ca
Âmoti sō paṭissutvâ, mādharō suvapaṇḍitō,
Âgamāsi harîpakkhō, sāḷikâya upantikaṃ
Tatôca sō khō gantvâna maḍharō suvapaṇḍitō
Atha āmantayī dūto, sāḷikaṃ mañjubhāṇikaṃ
Kacci ghare khamanīyaṃ, kacci wassē Anāmayaṃ
Kacci tē madhunā lājā labbhatē sugharē tava
Kusalassêva mē samma, anāmayam athō mama,
Athō mē 'madhunā lājā labbhatē suvapaṇḍita,
Kutō nu samma āgamma, kassa vā pahitō tuvaṃ
Na ca mē si itō pubbē, diṭṭhō vā yadi vā sutō."

"O mendicants! that Mahauṣadha Paṇḍit went to his house after incurring King Vêdêha's censure, and calling the young Mādhara parrot which he reared, sent it off to serve as a messenger, speaking to it thus: "My beloved parrot with two golden wings! come hither. I have a service which you must perform for me." At this the parrot joyfully got out of the golden cage in which it was, saluted the Paṇḍit by uplifting its two wings, and standing on one side replied, "I shall perform any service you bid me; tell it me without hesitation." Hearing this the Paṇḍit addressed it thus: "O parrot of the Mādhara species! as the talk between Kêvaṭṭa Brahmin and King Brahmadatta about the marriage has been kept private, ascertain fully from the sella that watches the king's bed whether the promise is true or false, and come immediately to acquaint me." Thus saying, the Paṇḍit fed it with fried padi mixed with honey, and gave it honey to drink, and smeared

its two wings with oil boiled and distilled hundreds and thousands of times, when the very wise parrot, keeping well in mind the service it had to perform, reverently saluted the Great One three times, and flying out of the open window in the upper storey of the palace, set out as fast as the wind in the direction of the kingdom of Sivi, and learning the news there approached the sella. Now to describe how the parrot reached the sella: he went and perched on the golden pinnacle of the palace and uttered a sweet and heart-stirring note, because he did not know on what storey or in what room the sella was, and would be guided to her by her cry in answer to his song, and she hearing this cry went near the king's bedchamber, and perching on the golden cage called three times in succession in the warmth of her passion. The parrot then advanced a little, guided by her voice, which he heard again and again, gradually approached, and alighting on the window-sill, and satisfying himself that there was no one else there, went up close to her. Now it took this precaution, because in this world men in their pursuit of women are liable to suffer wounds, bruises, and hurts, and he shrank from receiving such a warning from any inmate of the palace who might see him. Again the sella said, "Friend! come here and sit in this golden cage," and the parrot went into the cage and spoke to the sella, who said, "What, my lord?" And he continued, "How, do you not repent and regret living in this cage? Are you well supplied with honey and fried padi?" To this she replied, "Sir! I am very happy to live here and have no trouble. I am abundantly supplied with honey and fried padi too." The parrot hearing what she said, reflected, "Now if I say that I have come from Mithila, she will not associate with me, even if she lose her life," and fabricated a story to the effect that he had come from Aristapura of the

kingdom of Sivi, on a mission from King Sivi, and sang this stanza:

"Ahōsiṃ Sivirājassa, pâsâdê sayanapālakô
Tatō sō dhammikō rājā baddhē mōcēsi bandhana.

"King Sivi's chamberlain I used to be,
But he from bondage now has set me free."

"Friend! I am not an ordinary person. I am the parrot which watches the bedchamber of King Sivi. Our king is a very righteous man; therefore he has set free the prisoners who had languished in the dungeons, and the birds who pined in cages, relieving me also from my gilded prison. Roaming daily where I list in search of food, I return to live in my golden cage; I am not like you who remain constantly in your cage, with never an opportunity to get out." To the parrot which thus addressed her the sella gave to eat from the store of fried padi and honey which was kept for her; and finally she said, "Friend! you have come from very far; why have you come?" The parrot, hearing her words, reflected, "Now, it is impossible in this world to win the heart of woman without prevarication and duplicity. I shall therefore gain her regard by a falsehood and discover her secrets," and he recited this stanza:

"Tassa mêkā dutīyāsi, sāḷikā mañjubhāṇikā
Tan tattha avadhī seno, pekkhatō sugharē mamaṃ."

"Friend! my first wife was of your kindred; she too was no ordinary person; her youth and beauty stole the hearts of men, and her words were sweet and pleasant to hear; but alas! my wife, who was to me as divine ointment to the eye, fell a prey to a hawk, who killed her before my very eyes as I was standing by, and carried her away from me." In reply to this the sella inquired, "How did the hawk kill your wife and take her away?" And the parrot invented this story, which he related in a

convincing manner. "One day our king invited me to join him at a water-party. I took my wife with me, and after we had amused ourselves in the water, we returned together in the evening to the palace; then in order to dry our plumage I flew out of the window with my wife, and perched on the ring of the finial which surmounted the pinnacle of the roof. At that very moment a hawk flying near the pinnacle swooped down to seize me, but I fled swiftly, trembling with deadly fear. My wife, however, unwieldy on account of her pregnancy, could not fly swiftly, and thus before my very eyes, as I was looking on, the hawk seized and killed her and carried her off. The king seeing me weep through grief for her, inquired of me, 'Friend! why are you wailing?' and hearing the reason, he said to me, 'Friend! do not weep, but go and search for another wife.' I then replied, 'Women are for the most part of frail virtue, and it is therefore better to live alone than to bring home an immodest and vicious wife.' Thereupon the king sent me to you, saying, 'There is a virtuous sella watching King Cûlani's bedchamber, whose character excels your wife's by a thousand-fold; she is very good. Go then immediately and sound her inclinations; if she says she is willing, and permits your suit, and you yourself agree, come and tell me at once. Either the queen or myself shall go and bring her in a great procession, and give her to you in marriage.' I have, therefore, come to propose marriage to you; and if you care for me, tell me quickly, for I cannot linger here; if you will live with me, we two shall pass our lives happily in harmonious intercourse. Disclose your true feelings without reserve." The sella on hearing these words was very much pleased, but concealing her satisfaction, recited this stanza as if she were displeased:

"Suvōva suvin kâmeyya sâlikô pana sâlikaṃ
Suvassa sālikāyâca, saṃvāso hōti kîdisō."

The meaning of this stanza is this: "O parrot! what is this you say? a parrot should choose a parrot as his mate, and a sella a sella. When did a parrot ever wed a sella? I never even heard of such a match." At this the parrot thought, "Although she says she cannot suffer me, it is not that she dislikes me. In her heart she loves me dearly. I must in some way find arguments to win her over," and recited this stanza:

"Yaṃ yaṃ kāmī kāmayatī, api caṇḍâli kâmapi.
Sabbattha sadisō hôti, natthi kāmē asādisō.

"My friend! when the female is attracted to the male, high and low are brought to one level by this desire; for these desires recognise no distinction, and even among men the passions, though of different kinds, are summed up in 'the desire to gratify the senses.'" And to prove this he recited this stanza:

"Atthi Jambāvatī nāma mâtâ sibbissa râjinô,
Sā bhariyā Vāsudēvassa, kaṇhassa mahēsī piya.

"In the past, for example, when King Vāsudéva, the eldest of the ten princely brothers of the Kṛishṇa family, who reigned in the kingdom of Dvârâvatî, had left the town in order to divert himself in the park, he saw a very handsome maiden standing by the roadside as she journeyed to the town from a Caṇḍāla village for some purpose of her own. The king, with amorous intent, inquired about her caste, and although he was told that she was of a Caṇḍāla family, so great was his infatuation that, when he heard she was unmarried, he desisted from going to the park, and took her home to the palace, where he exalted her above sixteen thousand queens, and placing a crown on her brow, made her his chief consort. That queen bore the king a son, who was called Sivi. This prince, after the death of his royal father, reigned over the kingdom of Dvârâvatî. Thus even a king, born of the noble warrior

caste, mated with a Caṇḍāla woman. Now, as you and I are lower animals, what difference between us? We need wait only to know each other's inclination." And he added another argument by this stanza:

"Rathāvatī kimpurisī, sāpi vaccaṃ akāmayi
Manussâ migiyā saddhiṃ, natthi kāmē asādisā."

The meaning of this stanza is this: "In days gone by a certain Brahmin, seeing the evil of the five passions, forsook his great wealth, and betook himself to the Himalayas, where he built a pansala and dwelt as a pious hermit. In a place not far from this pansala a large number of harpies dwelt in a rock cave, and close by this there lived a great spider. This spider used to spin its web across the entrance of the cave, and every morning caught a harpy, tore off its head and sucked its blood. Now the harpies were very weak and naturally timorous creatures, whereas the spider was as large as a chariot wheel; and the harpies being powerless, went to the hermit, who kindly questioned them as to the cause of their visit. To this they replied, 'Lord! a spider is exterminating us. You are our only help; kill it, and thus preserve not only our happiness, but also our very lives.' Hearing this the hermit at once drove them off, saying, 'Do people like me take away life? Begone from me!' Thereupon the harpies thought, 'The maiden of our tribe called Rathavatī is yet unmarried; we will soon bring her, and then renew our supplication.' So they brought her to the hermit and said, 'Let this damsel be your handmaiden, and now kill our enemy for us.' The hermit fell in love with her, kept her with him, and early next morning concealed himself near the entrance of the harpies' cave, and slew the spider with a blow from a club when it came for its prey. The hermit afterwards lived with this maiden, had sons and daughters, and after a long life passed away."

The parrot having cited this instance, said, "Friend! a hermit, though a man, lived with a maiden of the animal tribe of harpies. We are both birds, and therefore there is nothing to delay our marriage but our own inclinations." The sella hearing the words of the parrot, said, "My lord! one's mind is not always the same. I hate to be separated from one I love, therefore say no more if I am to be parted from you in the future, for I could not bear to be deserted hereafter." The parrot, who was very shrewd and well versed in women's wiles, recited this stanza to test her further:

"Handakhō' haṃ gamissāmi, sâlikê mañjubhânikê
Paccakkhānupadaṃ hêtaṃ ati maññasi nûna maṃ.

"As you thus admit your aversion to me I shall go away. Do you think I am an ordinary bird because I came alone to this place of yours to crave your favour? I am a fit object for respect from kings. Will it be a wonder if I can obtain a wife? I shall seek another, and therefore I shall go away immediately." The sella hearing the words, "I shall go away immediately," sorrowed bitterly as though her heart would break, and animated by the love with which he had at first sight inspired her, and by her own passions, suffered the fiery grief of separation as if her whole heart were tortured in flames; but yet in her womanly artifices she stimulated aversion, at the same time detaining him by this metaphorical stanza:

"Na sirī taramânāssa, mâḍhara suva paṇḍita,
Idhēva tāva acchassu, yâva rājâna dakkhasi
Sossa saddan mutiṅgânaṃ ânubhâvañca râjino."

The meaning of the stanza is this: "O parrot! the person who wishes to succeed in attaining his object must not be rash, for fortune deserts the hasty; therefore, stay here to-night. Domestic life and the maintenance of a wife are not things that can be undertaken without consideration. What is done hurriedly is done

badly; hence stay here to-night; and if you do stay, you shall mark the splendour of our king, hear the songs of the beautiful, richly-dressed nautch-girls, sweet as the mermaids' lays, listen to the rattle of the drums they beat. If you stay here to-night, you will certainly reap nothing but gain; you have got no wife at home, for you have said that your only mate was carried off by a hawk. Why, then, are you in such a hurry? If you tarry here, you will have your wish." Thus she modestly showed that she wished him to stay.

The parrot replied, "Since you put the matter thus, I shall stay," and remained with her, won her regard by his conversation, and lived happily with her day and night in the pleasures of marriage, so that each was as dear as life to the other.

Afterwards the parrot reflected, "She will now disclose any secret that is in her mind without reserve; and therefore I shall at once question her and then hurry away from this place," and said, "My dear sella!" to which she replied, "What, my lord." "I would fain ask you a question; may I do so?"

"Yes, ask it, but on the morrow, for this is the anniversary of our wedding; if your tidings are in keeping with this festival, tell me to-day; if not, keep them back."

"What is this you say? What I am going to speak of is a festival of festivals, a pouring of honey upon honey! Why is King Brahmadatta about to give his daughter of dazzling beauty to his enemy King Vêdêha and not to one of his hundred vassal princes?" The sella was greatly displeased at these words, and said, "My lord! on a day so auspicious for us as this, why do you ask me such an unlucky question?"

"I say it is auspicious, and you say it is inauspicious. How is it that our words are so contradictory?"

"My lord! it is not a matter for discussion on such a lucky day as this. I shall not, therefore, speak of it."

"My dear! tell it to me of all things."

"My lord! this is the very last thing in the world you should ask about. I cannot and will not, therefore, speak of it."

"Well, then, if you do not tell me the secrets of your heart, what is the advantage of our living together?"

The sella, whose heart was filled with grief at these words, fearing that the parrot would abandon and desert her if she did not speak out, said, "In that case I shall tell you. Listen to my words. Don't wish even your enemies such a marriage as this arranged by King Brahmadatta and King Vêdêha.

"Êdisō tē amittânaṃ vivāhō hotu maḍhara
Yathâ Pañcālarâjassa Vēdēhêna bhavissati."

And when the parrot asked the reason of this she replied, "Listen, I shall tell you. King Brahmadatta after inveigling King Vêdêha and Mahauṣadha Paṇḍit to this kingdom by the promised marriage with his daughter, will kill them. If they come hither, their fate is sealed. The marriage proposal is not the outcome of friendship, and can lead to no good result. Indeed, the king, far from giving his daughter in marriage, would not let the bridegroom so much as look upon her. The king and Kêvaṭṭa conspired in the bedchamber where I was, saying, 'We shall kill them both and drink the cup of victory,' and Kêvaṭṭa has now gone to cajole the king into coming." Thus without omitting the smallest detail, the sella disclosed their secret to the parrot. Hearing this the parrot extolled Kêvaṭṭa thus: "This is a proof of Kêvaṭṭa's consummate wisdom. By this strata-

gem they may well get the king to this town and kill him; their plan is really well designed. But why talk of such a disastrous affair upon this day which marked our happiness? Say no more about it," and silenced her. Now the parrot finding that he had accomplished the object of his visit, passed the night with her, and at dawn said, "My dear! I shall now go to the kingdom of Sivi and tell our king that I have found a suitable wife. Let me go for seven days. On the eighth day I shall come with a great procession. Till I return do not grieve for me nor pine by fasting from food and water, but live without a care." The sella, unable to bear the grief of being separated from the parrot, and lacking in skill to reply to her husband, said, "Very well. I shall let you go for seven days, but if you do not come till the eighth day, it is indeed my grave that you will visit; if you really love me, come within seven days." Thereupon the parrot replied, "My darling! what do you say? If I do not see you on the eighth day, shall I survive either? Is my heart a stone? Could I, whose first wife died prematurely in childbirth, survive the loss of my second after seven days of marriage. Have no fear about my return;" but he thought in his heart, "You may live or die, what do I care for you?" Then leaving the cage, he turned his face to the kingdom of Sivi, flew a short distance, and, turning off towards Mithila, where he arrived safely, perched on the shoulder of the Bōsat. And when the Great One took him to the upper storey and inquired what he had ascertained, the parrot related from beginning to end without an omission all that the sella had done and said. The Bōsat fed him with fried padi and honey, and gave him honey to drink, and anointing the inner side of the two wings with oil boiled and distilled a hundred and thousand times over, rubbed the joints of his legs, and left him to

rest on his luxurious golden cage. The Buddha, who told of these things, disclosed them by this stanza:

"Tatō ca khō sō gantvâna, maḍharō suva paṇḍitō
Mahosadhassa akkhāsi, saliyā vacanaṃ idaṃ.

"O mendicants! that parrot having ascertained and brought the secrets from the sella, did convey all to Mahauṣadha Paṇḍit."

When the Bōsat heard the words of the parrot, he thought, "The king being displeased with me will go, and come to great destruction. And if any one come to know that I took to heart the angry words of the king who had done me such high honour, and did not help, knowing his fate full well, he will censure me. Why should this king die when there lives a counsellor like me? I will start before the king and see King Brahmadatta, and build a goodly city for our king, King Vêdêha, make a lesser tunnel of about one gavva long, and a greater tunnel of about two gavvas long; and I will join the daughter of King Cûlani to our king; and while a hundred princes and a great company of eighteen Akkohinies of warriors beset our city, I will snatch our king from destruction as one would snatch the moon's circle when it is fallen in the mouth of Râhu, and his safe return is in my hands." As he thus thought, there arose within our lord the five kinds of joy; and impelled by joy he spake as follows: "If any man receive wealth of every kind of any king, and want for nothing, living in great prosperity, such wise man, from the three doors of deed, word, and thought, should act for his king's advantage. When he sees his king's calamity, and has power to save him and helps him not, he betrays his friend. Therefore, it becomes me not to take to heart a trifling word which the king may ignorantly or unwittingly have said." Thus reflecting, he washed his head and bathed himself with sixteen pots

of sweet-scented water, and dressing in every kind of fine raiment, went to the palace and saluted the king, and standing on a side, spoke to the king in these words: "How now, great king! Wilt thou go to the Uttarapañcāla country?" "Yes, my son, I shall go. What is the use of a kingdom to me if I cannot obtain Princess Pañcāla Candi? Do you also desert me not, but come with me. By going thither two benefits will accrue to me—I shall get a jewel of a woman, and, from my relationship with the king, kindly feelings will be established between us."

Thereupon the Paṇḍit answered the king as follows: "Great king! if that be so, I will go first and build palaces for your Majesty to live in, and other houses as well; and the day that I send word to you, on that day come."

On hearing this the king's heart was full of joy as he thought, "Verily, this shows that my son will not leave me;" and said, "Son! as you are going first, what must you have of me?" And he replied, "Let me have some strong warriors." "Take any number you wish," replied the king. The Great One then said, "May it please your Majesty to send with me the strong men who are under restraint in the prisons." The king replied, "Why do you ask of me? Do as you wish." Thereupon the Great One caused the prison doors to be opened, and breaking the chains of those superhuman warriors, whom he judged to be able to give effect to every scheme he might frame, in any plan soever, took them out, and conferring great favours on them, said, "Do service to me." Then the Bōsat, taking with him eighteen castes of men skilled in different works—carpenters, workers in iron and leather, painters, and others—and making them bring adzes, axes, hoes, crowbars, and other tools suitable for his purpose, set forth attended by a great host.

The Buddha, explaining the manner in which the Bōsat had set out, pronounced this stanza:

"Totōca pāyāsi purê Mahōsadhō
Pañcāla rājassa puraṃ surammaṃ
Nivēsanāni māpētuṃ, Vedehassa yasassinô."

"O mendicants! taking with him strong warriors to build cities and houses, that Paṇḍit Mahauṣadha set out before the king."

Then along the course of his march the Bōsat built villages at intervals of four gavvas, and stationed a representative in each village with these instructions: "Against our king's return, bringing with him Princess Pancāla Candi, you will make ready horses, elephants, and chariots to replace the unfit horses, elephants, and chariots which the king brings with him, and, mounting his people thereon, you will forward them forthwith to Mithila, taking care that they do not fall into the hands of the enemy." Thus making arrangements on his way, he reached the river-side, and calling to him Ânandakumārayâ, gave him these instructions: "Take about three hundred shipbuilders, cut strong timber, build therewith three hundred ships, and in the same place dress a large quantity of timber for building palaces, gates, doors, ramparts, and houses, and load three hundred ships therewith." Thus instructing him, he sent him away, and crossing to the opposite bank of the river, he measured the distances by his paces, and in his mind determined the sites, thinking: "Here shall be the greater tunnel, two gavvas in extent, and here the city for our king to live in, and here again the lesser tunnel, one gavva in extent, reaching to the king's palace." So thinking, he came to the city in a great procession.

King Cûlani Brahmadatta hearing of the Bōsat's coming was much delighted, thinking to himself: "No long time after Mahauṣadha Paṇḍita comes, the Vêdêha will

come also. I shall without doubt see the last of my enemies. My wish will this time be fulfilled. I shall kill the two of them and drink the cup of victory, and bring all Dambadiva under one umbrella and reign supreme."

As soon as our lord, who is like sweet ointment to the eyes of the people, entered the city, the men of that city, which is forty-eight gavvas in length and breadth, shouted with one voice, "This is Mahauṣadha Paṇḍit. Is not this that Great One who drove off the hundred princes and the eighteen Akkhohiṇīs of men, as one drives away a flock of crows with a stone?" and when they saw him, unable to believe their eyes, they were greatly bewildered. That whole city was moved that day, like the milky ocean by the moonbeams. Thus as the citizens gazed upon him, admiring the beauty of his person, the Bōsat went to the palace gate and sent to inform the king of his arrival. Then the king said, "Tell him to come in;" and entering the palace he did obeisance to the king, and stood on one side. The king, after a pleasant talk with him, said, "Son! when will the king come?" And he replied, "On the day that I send word to him to come." Thereupon the king inquired, "Why did you come first?" "My lord!" replied the Paṇḍit, "I came to build palaces for our king's marriage." "It is well," the king replied, and caused the Bōsat's retinue to be supplied with necessaries for their food, and, on treating the Great One well, gave him a goodly place to live in, and said, "Son! do not be idle until the king come. If you see anything that should be done for us, do it and live in peace." When the Bōsat went up inside the palace, he stood at the foot of the steps leading to the upper storey, and thought, "Here shall be the entrance to the small tunnel;" and again a further idea occurred to him: "The king himself has told me that if anything was to be done for him I should do it; so I shall contrive that this ladder shall

not fall in when we dig the tunnel." Then he said, "Great king! I looked at all the parts of the palace which should be altered as I stood on the foot of the step-ladder and observed no defect, except that there is some little fault in the step-ladder. If you consent and will give me sufficient beams and planks, I will alter it so well that even 'Vismakarma' himself shall not condemn the work, much less an ordinary carpenter." The king replied, "Very well. Have it done as you wish," and ordered a large quantity of timber to be supplied. The Great One then thought and determined: "The entrance to the lesser tunnel should be here." So he removed the old ladder, and had boards fixed so that no earth should fall into the place where the entrance of the tunnel was to be, after which he secured a new ladder so firmly that it could not sink down. The king was not aware of the peril that was in store for him, but thought that it was done from goodwill towards him. The only defect the Bōsat saw in the ladder was that it would be a bad thing if it should sink down when the tunnel was being dug. So the Bōsat passed the day in superintending the works, and next day said to the king, "My lord! if you will give me a house, I shall convert it into a noble palace and other buildings for the king and his retinue to live in." The king replied, "Very well, my son; except my house, you may take any house you like in the city." "Great king! we are strangers. Your men are many. When we go to take their houses they will quarrel with us. What shall we do to them?" "Paṇḍit! do not give a thought to their words, but take any house you like." "My lord! if my own guards be stationed at the palace until we get a house they will not let complainants come in, and therefore they will have to go back. If this is done, your Majesty and we too shall be free from trouble." "Very good. Place your own guards at the gates."

Then the Bōsat stationed his own guards at the top of the ladder at the entrance of the palace, and in other places, and instructed his men thus: "Don't let any one come into the palace. First go and overthrow the house of Talatâ Dêvi, the king's mother."

The men who went to execute this order began from the gate onwards to lay bare the walls and buttresses, stripping them of their outer covering. The king's mother hearing of this came out of the house immediately and said, "Fellows! who is breaking down my house?" And they replied, "Mahauṣadha Paṇḍit is having the house broken down in order to build a palace for the king."

"Why, children, cannot the king live in this house?"

"The retinue of our king is very great. This house is too small; this is being done in order to build a palace on a large scale."

Enraged at these words, the queen exclaimed, "Fellows! do you not know that I am the king's mother? I will tell my son, and know what to do with you."

"What are you saying? We are breaking these walls down upon the orders of our master the Paṇḍit. If you are powerful enough to do so, stop us."

Thereupon the queen, exclaiming, "I shall tell you what I will do with you," started off in a rage to the palace to tell the king. The guards who were at the gate denied her entrance, saying, "Don't come in." She then exclaimed, "What do you mean? I am the king's mother. There never was a guard set against me. Let me go in." They replied, "Your king has told us not to let any one come in. Don't stay here. Go away." Thereupon the queen, being unable to get an audience, stood looking at her house being broken down. One of the fellows who was there rose up, and saying, "Will you go from this place or not," seized hold of her neck and pushed her off. The old lady rose up with difficulty,

wiping the sand off her face, and thought, "This shows beyond doubt that the king has given the order. If not, is there any one who could treat me thus?" And going up to the Paṇḍit, she said, "Son Mahauṣadha Paṇḍit! why do you cause my house to be broken down?" But the Bōsat, without saying a single word or looking in her direction, made as if he did not hear her. The people who were close by inquired, "O queen! what is the matter?" She replied, "My children! why does the Paṇḍit let my house to be broken." And they answered, "To build a palace for King Vêdêha." "Why, children," she continued, "do you think you cannot get another house in this great city? Here is a lac of massu; take this money, get a house in another place, and build your palaces. Then they replied, "Suppose we take your lac of coins and give over this house. This city is not wanting in rich men; and therefore, when we take another house, they will also think of giving bribes. If that is done, how can we find houses and build palaces when all the houses we acquire are given up for bribes? However, as you weep and wail and pray so much, we shall deliver your house over to you, provided you will not tell any one that you gave bribes to release your house."

"My children! what say you? Don't you know that when people say that even the king's mother released her house by giving bribes, the shame is upon me? And no one shall know it but myself."

They agreed, and taking the lac of gold coins which the queen gave, gave up the house to the queen.

Now this lac of massu is not gold melted with the five kinds of metal, as copper and so forth, as the present gold is. That gold was called "Nīla Karshâpana," two-fourths of which is mâdha gold, and two-fourths the five kinds of metal. It must, therefore, be understood that the lac of

gold coins the queen gave amounted to fifty thousand mâdha gold pieces.

So they left the queen's house alone and went away. Then they surrounded Kêvaṭṭa's house and, as before, began to break down everything from the gate onwards. Then the Brahmin jumped up, as he thought to himself: "I was the man whom this cultivator's son selected from the whole number of enemies who came against him, to seize the neck in the sight of the hundred princes and their army, and he rubbed my face on the ground, and suffused my forehead and face with pools of blood, so that now my flesh is white as if burned with a leprous disease, and put me to shame. And again, when I went to tell the king of the marriage, he got me alone in his house and his strongest men to beat me with a bamboo, and tied my hands behind my back, and left me all but dead. Not satisfied with that, he has now come hither, and it is my house, of all the houses in this large city, that he is getting, and is taking measures to dispossess me. Well! even if the king come or not, I shall do to this fellow what should be done to both." So, inflamed with anger, he went towards the palace gate to complain to the king in spite of the people who were on guard, who said to him, "Old Brahmin! don't approach." On the strength of his intimacy with the king, he reached the gate. One of the guards then jumped up and said, "You vile, wicked Brahmin! when you were repeatedly told not to come near, do you still come?" and with his hand struck the Brahmin a blow on the back, and the marks of the five fingers appeared upon the flesh. After receiving that blow the Brahmin remained silent and looked on every side, trembling with fear and in great pain of body, almost unable to say anything more; and not knowing what to do, he gave the men a lac of gold coins and induced them to leave the house. In this manner they went on breaking

most of the houses in the whole city until the evening, and the bribes they received for going away from these houses amounted in all to 9,000,000 of gold coins. It must be understood that of these 4,500,000 were mâdha gold.

After this the Bōsat travelled all over the city, and went to the palace. The king then inquired, "O Paṇḍit! have you secured a place to live in?" He replied, "Great king! there is none who will not give us such a place; but when we take a house where they have long time lived, they are agitated with much grief, and it is not in me to cause displeasure to any. There is a place about a gavva outside the town where I can build a palace for our king." On hearing this the king was delighted, as he thought within himself, "When we fight in the inner town, we shall not be able to distinguish the enemy. If the attack takes place outside, we can encircle and kill them and easily gain the victory." Thus thinking, he said, "Very well, my son; you may build the houses at the site you have chosen." The Bōsat then continued, "Great king! we for our part shall do all that. Do not let any of your people come to the place where our works are going forward in search of firewood, or herbs, or any such thing. If any one come, a quarrel somehow or other might arise. Then there will be no peace of mind to your Majesty." Thereupon the king replied, "Very well, my son; I shall prevent people going thither from this place." And again the Bōsat said, "My lord! our elephants will come together to sport in the water and will play together there, and if the citizens be annoyed with us and say, 'Since the arrival of Mahauṣadha Paṇḍit we do not have even our water to drink,' your Majesty must bear with it." And the king replied, "My son! let your elephants cool themselves and play in the water undisturbed."

After this the king proclaimed by beat of tom-tom: "If

any one goes to the place where Mahauṣadha Paṇḍit is carrying on his works, he will be fined a thousand pieces."

The Bōsat saluted the king, and went out of the city with his retinue. There in the place which he had fixed upon to build the town he founded a village called "Gañgulgomuwa," on the further bank of the river. There he stationed elephants, horses, and chariots, as well as cattle, and gave instructions for the prosecution of the works, tasking his men, and saying, "You must do so much, you so much, and so on." After so doing he began to work at the tunnels. The gate of the greater tunnel was near the river. Six thousand powerful warriors began digging at the greater tunnel; they removed the earth in leather bags and cast it into the water of the river, and all the earth thus removed was trampled upon by the elephants, so that the river was stirred up and discoloured. The citizens asked, "What is the cause of this?" and the spies of the Great One said, "Mahauṣadha Paṇḍit's elephants are sporting in water, and thereby the water of the river is become muddy. They trample the bottom of the river and throw up the mud." This quieted their suspicions. The Bōsat's wishes always come to pass; hence neither rock nor root was met with in the tunnel, and the earth sank down and disappeared. The gate of the lesser tunnel was in the "New Town." About seven hundred giants were at work on it; they carried the earth in leathern bags to the town, and heaped it therein; the earth so brought they mixed with water to build ramparts therewith, and also used it for plastering walls and other like works. The entrance to the greater tunnel was in the same city. The tunnel was provided with a number of doors, eighteen cubits high, curiously contrived with machinery, by which one of the nails of any door being pressed all the doors

were closed, and a second nail being pressed, all the doors were opened. Either side of the tunnel was worked in bricks and plastered with stucco. The top of the tunnel was roofed in with planks and polished with chank shells, and the whole place was made white with "makul." This greater tunnel contained eighty large doors and sixty-four small ones. All of these were fitted with machinery. On either side of the tunnel there were several hundreds and thousands of lamp-houses. The locks of the doors of these, too, were contrived with machinery. And, again, there were on either side of the tunnel bedrooms for all the hundred princes, and the locks of the doors were of machinery. In each bedroom there was placed a large bed, decorated with variously coloured beddings and trappings; and in each room there was a throne, surmounted by a white umbrella, and decorated in the same way. In the bedrooms, near the large beds, there were modelled figures of women as fair as goddesses, dressed in all a woman's attire, so beautifully done that a person who did not know of it would not be able to distinguish them from real women unless he felt them. And, again, there were charming paintings done on either side of the tunnel by clever artisan painters. If it be asked what these paintings were, they were: the pomp of Śakra; the four great divisions of the universe; Mount Meru; the four great oceans; Mount Himalayas; the tank Anotatta; the Mount Vermillion; the discs of the moon and the sun; the heaven called Caturmahārājika, and the other heavens of the sensual gods, and the Sōḍasa Brahma world and other wonders of the universe. Further, he collected sand as white as melted silver, and he designed on the roof a wilderness of full-blown lotus flowers, which seemed to be suspended to the stalks above and blossoms below. On either side of the tunnel he caused markets to be made to contain various sorts of merchandise. In

every part they hung up garlands of sweet-smelling flowers. So the tunnel thus made was as beautiful as the divine hall of Sudharma.

Now the ambassador Ānanda whom the Bōsat had at first sent had loaded three hundred ships with the timber which he had got sawn by the three hundred carpenters, and brought it down the river and told the Bōsat of it. Then the Bōsat transported the timber to the town, and, saying to Ānanda, "Keep these ships hidden, and bring them up when I tell you to do so," directed them to be hidden in a port not far from the place determined for their departure.

Again he had three moats dug round the city, viz., a water moat, a mud moat, and a dry moat. He also brought to completion a rampart, eighteen cubits high, and a buttress to support it, with doors, watch-towers, strongholds, postern-gates, with all the accompaniments of a royal residence, including stalls for horses and elephants, and tanks of water. In four months he finished all these vast works—the greater tunnel, the lesser tunnel, and the town, for which he had levelled the sides, and when they were finished he sent ambassadors to call the king.

The Buddha, who was describing this matter, illustrated it by this stanza :

> "Nivēsanāni māpetva Vedehassa yasassino.
> Athassa pahiṇī dūtaṃ,
> Ehi dani mahāraja māpitan te nivesanaṃ."

"O mendicants! Mahauṣadha Paṇḍit having gone before King Vedeha, built towns, tunnels, palaces, and other houses, and having completed these works in four months, sent messengers to call the King Vedeha."

No sooner did the king hear the words of the messenger than, attended by his men, he started off to Kampilla, as if he had been on the look-out for the first signs of their coming.

The Buddha, as an illustration of this, recited the following stanza:

"Tato'ca rajā pāyāsi, senāya-caturaṅgiyā
Ananta vāhaṇan daṭṭhuṃ phītaṃ Kampilliyaṃ puraṃ."

"O mendicants! that King Vedeha, who was blind of wisdom, and greedy in his lust, not being able to distinguish between right and wrong, foolish in his ignorance, started off to Kampilla, in Uttarapañcāla, where was assembled that vast hostile army, numbering eighteen Akkhohinis of men and the hundred princes."

Then the king travelled four gavvas and reached the inner bank. The Bōsat, who had gone to meet the king, brought him with him to the town he had built. The king ascended the palace, and after partaking of delicious dishes, slept a while, and then sent ambassadors to King Cūlanī in the evening to tell the purpose of his coming.

The Buddha illustrated this incident in the following stanza:

"Tatō'ca kho so gantvāna, Brahmadattassa pāhiṇi
Āgatosmi mahārāja, tava padani vandituṃ
Dadāhi dani me bhariyan nāriṃ sabbaṅga sobhiniṃ,
Suvaṇṇēna paticchannaṃ dāsīgaṇa purakkhataṃ."

"O mendicants! it was in these terms that King Vedeha sent word to King Brahmadatta: 'Great king! I am come to worship your noble feet. May it please your Majesty to send your daughter to be my wife, arrayed in all her charms of person, and attended by men-servants and maid-servants.'"

Now although King Vedeha said, in his desire for a wife, that he would worship King Cūlanī, yet he was very old, while King Cūlanī was of an age with his grandson. Now when King Vedeha should have King Brahmadatta's daughter to wife, he must needs worship him, no matter how old or how rich he might be; and he also thought

that it would be well if, by propitiating, he could obtain the princess.

King Cūlanī, hearing the words of the ambassador sent from King Vedēha, was much delighted, and thought, "Where shall my enemy go now? To-morrow I will sever the heads of both these fellows, and trampling them under foot, shall drink the cup of victory." So in his heart he cherished anger, but in words feigned his delight to the ambassador, and making him presents, he sent him away with a reply couched in the following stanza:

"Svāgatan tava Vēdēha, atote adurāgataṃ.
Nakkhattaññēva paripuccha āhaṃ kaññaṃ dadāmi tē.
Suvaṇṇēna paticchannan dāsīgaṇa purakkhataṃ."

The meaning of this stanza is this: "O King Vedeha! your coming hither is no bad coming, but a very good one. The only thing now required for the marriage, about which you have questioned me, is a lucky hour. I shall give over to you my daughter, who possesses graceful features, fully arrayed in all her raiment of gold, in her charms of person, and attended by men-servants and maid-servants."

The ambassador returned and said to the king, "My lord! there is no delay on their part. Inform them at once of the lucky hour chosen for the marriage. The king will give you his daughter." The king thereupon sent back word through the ambassador, saying, "The stars of this day are good."

The Buddha, who was telling the story, recited this stanza:

"Tatō ca rājā vēdēho, nakkhattaṃ paripucchatha
Nakkhattaṃ paripucchitva, brahmadattassa pāhiṇī.
Dadāhi dāni me bhariyan, nāriṃ sabbaṅgasōbhiniṃ
Suvaṇṇēna paticchannaṃ, dāsīgaṇa purakkhataṃ."

"O mendicants! this impatient king sent back word,

saying, 'The stars of to-day are good. May it please your Majesty to send your daughter, who possesses all the beauties of her sex, with her attendants, at once.'"

Thereupon King Brahmadatta sent back word again, saying, "I shall send my daughter immediately in all the glory of a queen, along with a large procession of attendants." Thus he lied to the messengers who had come to him, and sent them back; but to the hundred princes he sent messengers with these directions: "Tell them to start towards the 'New City,' in the same order in which on that day they marched to Mithila fully furnished with eighteen Akkhohiṇīs of men belonging to all the five branches. So shall I sever the heads of my two enemies, and drink the cup of victory to-morrow." As the king had directed, the princes moved the four branches of the host, while the king himself, placing his mother, Queen Talatā, his chief queen, Nanda, his own Prince Pañcāla Canda, and his daughter, Princess Pañcāla Candī in the second storey of the palace, and after carefully placing guards, himself went to the "New City."

The Bōsat treated the large army that came with King Vēdēha very hospitably. Some of the men were drinking toddy, some were eating flesh and fish; some who were exhausted by the rapidity of the march—for the king had not allowed them to sleep—betook themselves to rest. And King Vedeha, reclining on his royal bed in a beautifully decorated upper room, attended by Senaka and other Paṇḍits, and by his ministers, was conversing pleasantly.

Afterwards King Cūlanī mustered the hundred princes; and the army, consisting of eighteen Akkhohiṇīs of men, encircled the city in the same manner in which he had previously dealt with the city of Mithila; namely, by encircling the town with four unbroken lines, not showing anywhere a vacant space, and with a space between each encircling line. So they stood holding hundreds and

thousands of torches, resolved not to take the city until the sun rose.

Then the illustrious Bōsat, who is like a gem that brings to its owner all he wishes for, knowing that King Brahmadatta had come, chose three hundred giants born on the same day as himself, and gave them these instructions: "Do you all go through the lesser tunnel and take down those four persons, King Brahmadatta's mother, his chief queen, and the prince and princess through that tunnel; bring them to the inner tunnel without taking them out, and in the 'Great Audience Hall' wait till we come." The giants reverently accepted the orders of the Great One, went through the lesser tunnel, and posting guards inside and outside the panels which had been constructed at the foot of the staircase, removed the bar of the door and ascended the upper storey of the palace. Then they seized hold of the guards who were at the foot and the top of the staircase, and also in other places about the palace, and all the officers of the royal household who were there, tied their hands and feet together, gagged their mouths with clothes so that they could not cry out, and hung them upon hooks attached to the walls in places where they could not be seen; then they took all the various luxuries that had been prepared for the royal family, and of those some they ate, and the rest they destroyed, and then ascended to the upper storey of the palace. That day Queen Talatā, her daughter-in-law, and her two grandchildren, all four of the royal family, clinging one to the other, lay in one bed, thinking, "War is an uncertain thing. Who knows what will happen? Who can we suppose will be victorious or defeated?" Then the giants, standing at the door of the room where they lay, called to them. Hearing their voices Queen Talatā got up from the bed, came to the door, and inquired, "What? my children!" And the

giants replied, "O queen! our king has captured and killed King Vēdēha and Mahauṣadha Paṇḍit, and has brought all the kingdom of Dambadiva under one sceptre, and he is now together with the hundred princes gloriously drinking the cup of victory. He has sent for you four also to come to that festival." The queen was delighted at what she heard and opened the door, and the four descended from the palace to the foot of the staircase. The giants led them into the tunnel. Then the members of the royal family said, "We have lived a long time in this palace, but have never yet found our way into this street. What is the name of this?" Thereupon the giants replied, "What do you say? You cannot get into this street every day. This is called the 'Street of Rejoicing,' and as to-day is the feast of drinking the cup of victory, the king has sent us to invite you." Believing these words to be true, they went along gladly, joking and laughing, and admiring the beauties of the tunnel. Some of the giants stopped behind, and going back to the palace broke open the doors of the treasuries, wrapped in bundles as much precious treasures as they could carry, and entering the tunnel, locked the door and went away. The giants who were leading the four members of the royal family conducted them into the greater tunnel, which was decorated as splendidly as heaven, and led them on. These four, seeing splendour which they had not even dreamt of, thought that it was done for the king's marriage. Then the giants, without taking them out of the tunnel, kept them in a beautifully adorned bedroom inside; some of them kept watch over them, while others went up to the Bōsat and informed him that they had brought them. Hearing their words, our lord, the lover of all people, was delighted with joy as he thought to himself, "Now my wish is being fulfilled." Going up to the king, he saluted him, and stood aside. The

king, whose whole mind was burdened with thoughts of lust, thinking all the time, "Now he will send me his daughter," got up suddenly from his seat, opened the window, and, looking out, saw the four hosts of an innumerable army, with hundreds and thousands of torches, encircling the town. Then his heart trembled; and, full of doubt, he addressed Senaka and other wise Paṇḍits thus: "Here is an army fully equipped with elephants, horses, and chariots with all the implements of war. Here are soldiers who raise the war-cries, 'capture, kill, cut.' The city is illuminated as clear as day by the light of the torches, which shine like stars in a clear sky. Has King Cūlanī come here with good intentions when he brings a host like that of 'Māra,' or has he come as an enemy? Paṇḍits! which do you say it is?" And he recited this stanza:

"Hatthi assā rathā patti, Senā tiṭṭhanti vammiṭā
Ukkā padittā jhāyanti, kin nu maññanti paṇḍitā."

Hearing this the Paṇḍit Senaka replied, "Great king! do not trouble. The light of many torches is seen. I think that King Brahmadatta has come with his daughter, in order to give her over to you without making any mistake as to the lucky hour." And Pukkusa said, "Great king! they are keeping watch over you to show you honour as you have come to a foreign country." Thus if anything occurred to those four ignorant fellows, they said whatever came to their mouths, like men talking nonsense. King Vedeha hearing the command given: "These men must stay in this place, those in that place, and so on. Keep careful watch at such a place. Do not delay. Do not sleep;" and seeing the people equipped for battle, stricken with fear of death, hoping to hear something from the Bōsat, said thus: "Here is a fivefold host of countless elephants, horses, chariots, and foot

soldiers fully equipped in battle array. There is the light of numberless torches. O Mahauṣadha Paṇḍit! what do you think of it? What do they intend doing towards us?" Hearing these words, the Bōsat, the teacher of the three worlds, who is like the tree that lasts for ever, thought, "I will first bring this foolish king close to the fire of death, and after showing him my power, will again comfort him." Then he said, "King Brahmadatta, who is incomparable in the possession of the fivefold power, such as strength of body, strength of counsel, and so forth, thinking 'King Vedeha has come to this city, I brought him with difficulty, and it would be bad if he should run away,' will keep careful watch from this hour during the three watches of the night; and when it dawns he will seize hold of you and kill you. Of a certainty he did not in the least propose this journey to give his daughter to you in marriage, or to show you any goodwill." On hearing these words Senaka and the rest were terrified with fear of death, and could not speak a word. The throat of the king was parched, and the saliva ceased to flow; his body was bathed with sweat; and weeping with fear of death, he thus spake: "My heart is trembling like a young mango leaf; the spittle of my mouth is dried up; I know of no way to liberate myself from this fear, like one who, having been singed in the fire, is exposed to the sun. I know no way of escape, and can take no comfort. Moreover, as the fire of the smith's forge burns within, and is not seen outside; even so the fire that has arisen within the heart burns within, and is not seen outside." So saying, he wept. The Bōsat, hearing the king's bitter cry of woe, thought, "This king, who is blind of wisdom, did not do what I said at first. In order that he may be more obedient in future, I shall first put him to shame, and then let him know who I am." So he said, "Great king! when being blind in your

lasciviousness, and led astray by ignorance, you questioned me as to the expedition, though I told you again and again that a fear of this kind would come upon you, you did not listen to my words, saying, 'That is not good,' but listened to the words of Senaka and the others, saying, 'That is good,' and through that folly you have come to your present fear. The way in which those great counsellors, Senaka and the other Paṇḍits, by their counsel got you a wife and united you in relationship with the king, is admirable. These people, hankering after a piece of waist-cloth or a handful of rice, fascinated your mind, and deceived you by praising your expedition, and so brought you hither. All is now come to pass, and I shall see them save you. I will then be able to see their power. Without relying on my words, who had been your chief counsellor in everything, and who wished your prosperity, both in this world and in the next, and being allured with lasciviousness, you have now been caught in the jaws of death, since you came here lusting after Princess Pañcāla Candī like a greedy deer caught in a strong trap. Did I not repeat this parable on the very day when you asked me whether the expedition to Pañcāla[1] would succeed? Again, O king, chief of the people! have I not told you not to have any friendship with that bad, ignoble ass; and if you listen to his words and seek refuge in him, you will receive no good either in this world or in the next, and you shall suffer pain in both worlds; but you, without following my advice, did what he said; and had you done as I said, you would not suffer to-day such grief and pain as this."

And again the Paṇḍit reflected: "I shall reprove him sternly and bring him to shame, so that he may not be disobedient to me in the future. I shall therefore repeat what I said before, and bring him to a state of fear and

[1] Pañcāla is a shortened form of "Uttarapañcāla."

shame." Then he said, "Great king! when I told you that day not to start on this expedition, you told me that Kevaṭṭa and the others are really paṇḍits, and attended at the palace, and that they alone knew the desires of kings, and knew fit words for a marriage; saying, 'What does this son of a cultivator who only knows how to get his food by hanging on to the handle of the plough know about the affairs of a palace and customs affecting marriage?' Then enraged with me, did you not say, 'Here! seize hold of the neck of this son of the cultivator and put him out of my palace?' It is not at all right that you, who spoke thus on that day, should now ask me, the son of a cultivator, to find you means of escape. You, who have such oceans of wisdom, seem a fool to ask me to find you the means of escape. I only know the way to earn my food by ploughing. If you want, you can learn from me how to plough. It is only Senaka and the others who are wise, who are really paṇḍits, and who know a way of escape from this death. If you wish to say anything to me, you had better desire some of your men, as you did then, to seize me by my neck and put me out. From these eighteen Akkhohiṇīs of men let Senaka and the others save you. What do I know about it?"

Hearing this the king thought, "The Paṇḍit is recalling the wrongs I had done him before. My son saw clearly by his eye of wisdom the fear that threatened, and thoroughly puts me to shame. My son, who knows the three modes of time, past, present, and future, and who possesses a transparent wisdom—the benevolent one knowing that such a fear would befall in the future—cannot have been idle during the four months he has been here. He must have certainly done something for our escape. I must inquire about it." So he said, "Son Mahauṣadha Paṇḍit! the wise will not treasure in their heart rough behaviour and words spoken

unwittingly in the past, and by repeating them bring to shame those who have been brought to grief. You are a very wise Paṇḍit, but you still bring forward the wrongs I did in my folly. Why do you strike me, as if you were urging on with a sharp spur a steed tightly equipped to fly away with you on its back through a circle of enemies? If you wish to give me counsel, and if you know either a plan to escape from getting caught, or of any place to retreat for refuge, advise me of that. Do not recall what I said in the past in my folly, and pierce me with your words, sharp as arrows. Do not whip me with your words, as if you were whipping a horse which is tightly tethered. Tell me a plan of escape." Hearing these words our lord, who is a mine of mercy, thought, "This king is very ignorant, and through want of wisdom he does not in the least know the relative superiority of men. I shall try him a little more and then comfort him." So he recited this stanza:

"Atītaṃ mānusaṃ kammaṃ, dukkaran durabhi sambhavaṃ.
N' taṃ sakkōmi mocētun twampi jānassu khattiya."

"Great king! when such a large army has encircled us, to have any device to effect escape is a very difficult thing for men. If formerly there was anything that men could do, there is nothing now. It is now impossible even to think of such a plan, much less carry it out. I am unable to save you with any device that I might now put to work; and therefore, great king, may it please your Majesty to find out some way of escape." So he recited this stanza:

"Santi vehāsayā nāgā, iddhimanto yasassino,
Tepi ādāya gaccheyyuṃ yassa honti tathā vidhā."

"Some princes possess elephants like those named Uposatha and Chaddanta, which have miraculous power to fly away with them through the air when they are in

difficulties like this; and if you have such an elephant, let him rescue you from this disaster and take you through the air.

"Again, some princes possess flying horses of miraculous power; and if your Majesty have such a horse, let him take you through the air.

"And again, some others possess flying garuḍas to ride on, while some have birds to ride on, and others demons of supernatural power; and if your Majesty have such, let them carry you out of this calamity. I am unable to take you through the air to Mithila like flying elephants, horses, garuḍas, and demons."

Hearing these words the king remained silent.

Then Senaka thought, "There is no other help for the king and ourselves except the Paṇḍit. The king, who has heard the Paṇḍit's words, is now terrified and unable to say anything. I, too, will now open my mouth and pray, and see what comes of it." So he recited this stanza:

"Atīradassi puriso, mahantē udakaṇṇavē
Yattha sō labbhate gādhaṃ, tattha so vindatē sukhaṃ
Evaṃ amhañca raññō ca, tvaṃ patiṭṭhā Mahosadha,
Tvan nōsi mantinaṃ seṭṭho amhē dukkhā pamocaya."

"Just as when a man fallen into the sea with difficulty sights the land and forthwith he is full of joy; even as the land to that swimmer are you to us, surpassing myself and the king in wisdom and contrivance, and therefore deliver us from this disaster."

The Bōsat, by way of greatly terrifying Senaka, who had spoken thus, and bring him to shame, recited this stanza:

"Atītaṃ mānusaṃ kammaṃ dukkaran durabhisambhavaṃ
Na taṃ sakkōmi mocetun, tvam pi jānassu, Senaka."

"O you fool! you are the man who, in spite of my saying on that day that I did not approve of this expedition, urged many reasons in favour of it, and inveigled

the king into it. It is you who brought him here, and put him into such a grief as this, and entangled him in this folly, you sinner! Even if there is a plan of escape that could be executed by man, it is impossible to think of such a thing at this moment, much less do it. There is nothing that I could now do and realise an escape. You were also some time back honourable Paṇḍits, who thought that there were none like you. Think of some means by your own wisdom and rescue the king, at the same time escaping yourselves. If you are clever enough, take him through the air and keep him in Mithila."

Meanwhile the king, who was thinking of a way to escape, trembling with fear, and being unable to say anything to the Bōsat, thus reflected: "This Senaka too is a paṇḍit. I shall ask him whether he has got any plan." So he said, "Senaka! if you know of a good plan to escape from this fear that has arisen in us, tell us," and then recited this stanza:

"Suṇēhi etaṃ vacanaṃ, passasetaṃ mahabbhayaṃ;
Senakaṃ dāni pucchami, kiṃ kiccaṃ idha maññasi."

Thereupon Senaka, thinking, "Like a man who has strayed from the way for one month asking the road of one who has gone astray for six months, is this king who asks of me a plan. I shall speak out what comes to my mouth, whether it be good or bad." So he devised a plan, and recited this stanza:

"Aggin duvārato dema, gaṇhāmase vikattanaṃ
Aññaṃ maññaṃ vidhitvāna, khippaṃ bhessāma jīvitaṃ;
Mānō rājā Brahmadatto, ciraṃ dukkhena mārayī."

The meaning of this stanza is this: "Great king! if you will carry out the plan of which I will now tell you, it will be good. We will go inside the palace, get the door tied on the outside, set the whole building on fire, take each of us a very sharp sword, cut each other with

them, and die; and when we are dead, this decorated palace shall be one pyre for your Majesty and all of us. If King Brahmadatta captures us, as he has a lifelong hatred against us, he will torture us and torment us with pain for many days before he kills us. It is therefore better to die immediately."

Hearing this the king said, "Such a death and such a pyre will do for you and your wife, but not for me." Then he inquired from Pukkusa and other Paṇḍits. They, too, being ignorant, said what first came to their mouth. And the king in asking the advice of Pukkusa recited this stanza:

"Suṇōhi ētaṃ vacanaṃ, passasetaṃ mahabbhayaṃ;
Pukkusan dāni pucchāmi kiṃ kiccaṃ ida maññasi."

Hearing this stanza Pukkusa said, "Great king! if King Brahmadatta seize hold of us he will, as he has a lifelong hatred against us, inflict various punishments on us, and after tormenting us for a long time, will kill us. As we cannot stop death in any way, let us all take some deadly poison and kill ourselves." Hearing these words the king was displeased, and said, "You may die instantly together with your wife. Do not speak of such a thing to me." Then he spoke to Kāvinda, and said, "O Kāvinda! you are also a Paṇḍit. If you know of any way for escape, tell me," and recited this stanza:

"Suṇōhi ētaṃ vacanaṃ, passasetaṃ mahabbhayaṃ;
Kāvindaṃ dāni pucchāmi kiṃ kiccaṃ idha maññasi."

Hearing this Kāvinda said, "Great king! King Brahmadatta after capturing us will torment us unmercifully, and give us great pain, and after many days will kill us. Instead of suffering pain and death at his hands, let us each take a rope, climb the upper storey of the palace and tie the rope on a pinnacle near the window, make a noose, put it round our neck, and jump down, or, in short, hang

ourselves, or else jump down a steep precipice and die instantaneously." Thereupon the king said, "You and your wife may die with a rope round your necks, but no such thing shall happen to me." Then he spoke to Devinda, "Devinda! have you also not seen the fear that has arisen in us? If you also know of any device, tell me of it." Then he recited this stanza:

"Sunohi etaṃ vacanaṃ, passas'etaṃ mahabbhayaṃ;
Devindaṃ 'dāni pucchāmi kiṃ kiccaṃ idha maññasi."

Hearing this stanza, Devinda got up, and being unable to find out another plan, thought, "I shall say the same as Senaka," and spoke thus: "Great king! if Brahmadatta seize hold of us he will punish us as he likes, and kill us after giving us pain for a long time. Instead of suffering such pain at the hands of the enemy, we must get the door of this palace firmly tied on the outside and set fire to the palace, take each a sword and cut ourselves, and die. This beautifully adorned palace will then be of no use to Brahmadatta, but will be one common pyre. There is no other plan that I know of except this. As the earth supports one who falls on it, even so it is our Lord Mahauṣadha, the mine of mercy, the lover of all people, who can save us easily from this calamity; and to do so is not in the power of people blind of wisdom, as we are. Is your Majesty more foolish than we are that you should ask from us four, who are blind of wisdom, a way for escape, when you have this Great One, who illumines the whole world by the rays of his wisdom, as if one should try to kindle a flame from a firefly instead of from embers? A prayer we shall make, let us all make to the Paṇḍit. We will all at once weep bitterly before him, and pray him to save us all. If it is impossible for this Great One, who has an equal love to every one, be he friend or foe, who is like milk poured into a chank shell,

or the milky ocean struck with the moonbeams, and will surely not let so many people die an unprotected death: if he, too, assures us that he cannot save us, then may we all, as Senaka Paṇḍit has said, tie the door, set fire to the palace, cut each other down, and die."

Hearing this the king, who was unable to say anything to the Bōsat, as he had already recalled all the injuries which the king had done to him, to move the heart of the Bōsat, who was listening to him, weeping bitterly, recited this stanza:

"Yathā kadalinō sāraṃ anvesaṃ nādhigacchati
Evaṃ anvesamānānaṃ paññaṃ nājjhagamāmase
Yathā simbalino sāraṃ anvēsaṃ nādhigacchati
Evaṃ anvēsamānānaṃ paññaṃ nājjhagamāmase."

The meaning of this stanza is this: "Just as an ignorant man who mistakenly thinks that there is a heart in the plantain tree and resharpens his iron which cut already, and getting into a forest of plantain trees slips the sheaths of the stem up to the main stock and finds no heart; even so I, who am searching for a way of escape from this calamity, found not wisdom in any one of these paṇḍits, which is the heart I looked for. And again, just as a man who wished to use the heart of an imbul tree, like the man who searches for the heart in the plantain, found no heart in them after felling every tree of the kind in the forest; even so I, who am searching for a way of escape from this grief, saw not even an atom of wisdom, which is the heart I am searching for, in any one of these fellows. Alas! how unfortunate is my lot, who live with fools who cannot find a stratagem to relieve one when in grief, like a great elephant living in a large forest, where there is no water, that has been scorched with the heat of the hot season. My heart is trembling like a young leaf shaken by the wind. The saliva of my mouth is dried up, and my throat is parched. I find no comfort, as one

who is scorched by the fire and then cast into the sun. And again, as fire burns within the forge of the smith, but is not seen from outside; so within my heart there burns the fire of death, and is not seen from outside. In keeping these paṇḍits as my ministers to give me counsel and wise advice, I am like the foolish man who looked for a heart in the plantain tree, or the elephant which lives in that waterless forest, and will in a few days fall into the hands of the enemy; even so will I, when none of these ignorant paṇḍits will be able to relieve me from this grief." So saying, he wept bitterly.

Hearing these words of the king, who wept in a manner to rend the heart of those who heard him, our Lord Bōsat, who is like a crystal cage wherein one can take refuge, thought thus: "This king is swooning with fear of death. As food and drink help the hungry and thirsty man and physicians the sick, so there is no one to help this king but me. It will be bad should his heart split with grief because I do not now comfort him, but still act roughly. The pain I took for four months would prove useless. I will therefore comfort him." So he consoled him.

Buddha, who was describing this incident, recited this stanza:

> "Tatō so paṇḍitō dhīro, atthadassī Mahosadho;
> Vedehaṃ dukkhitaṃ disvā, idaṃ vacanaṃ abruvī.
> Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha.
> Ahaṃ tvaṃ mocayissāmi paṅke sannaṃ va kuñjaraṃ."

"Mendicants! when that king had gone to the 'New City' in search of a maiden to be his wife, to the displeasure of Mahauṣadha Paṇḍit, the city was encircled by Brahmadatta and the hundred princes with their armies; instead of thinking of the wife, he asked for a way of escape, being unable to save himself." To him Mahauṣadha Paṇḍit thus said, "Did not I say to you, 'Do not go thither. If you do go, you will fall into great

destruction. You cannot go there'? Then you abused me, saying that I did not know my business, and drove me out in disgrace. Did you not come on the advice of Senaka and other paṇḍits, who said, 'Go thither, and if you go, you will have a great success'? Then, therefore, may it please your Majesty to ask a plan of escape from those paṇḍits." Then the king consulted Seneka and the other three, and having heard their method of dying, which they all recommended to him, he got angry, and being unable through fear to ask advice of the Paṇḍit, King Vedeha wept so that the Paṇḍit should hear him. When the Paṇḍit heard the sound of the king's weeping, he thought, "If his heart should split with grief, and should die because I do not now comfort him, all the trouble I took both night and day will be useless, and the manifestation of my wisdom, which shows itself continuously through a multitude of days, like the paintings on the moon's disc, will be nought, like lines drawn on water." He then recited this stanza:

"Tatō so paṇḍito dhīro, atthadassī Mahōsadho;
Vedehaṃ dukkhitaṃ disvā, idaṃ vacanaṃ abruvī.
Mā tvaṃ bhāyi mahārāja, mā tvaṃ bhāyi rathesabha.
Ahaṃ tvaṃ mocayissāmi, paṅke sannaṃ'va kuñjaraṃ."

Mahauṣadha Paṇḍit who, knowing every event, past, future, and present, and the consequences of them, by his innate wisdom, without learning of others, is wiser than all others, said these words to King Vedeha, who was weeping, being overcome with fear of death, and comforted him—

"Great king! trouble not. I will save you, thus besieged as you are by these armies, consisting of a hundred princes and eighteen Akkhohinis of soldiers, like the saving of the sun fallen into the mouth of Rāhu. I will relieve you, though you be like an elephant stuck in the mud. Without the knowledge of any one of the soldiers of this

army I will save you—though you be like a snake caught in a snake-charmer's box, you, King Vedeha, the snake, the snake-charmer, Brahmadatta, and his investing army the box in which you are caught—and keep you at Mithila. I shall save you, though you be like birds caught in a net. I will save you, though you be like fish caught in a net. Great king! fear not. Do not think that I will save you alone. Without letting any danger befall on a single living creature of the army, consisting of elephants, horses, and chariots, and foot soldiers that came with you, I shall easily set them all free and convey them to Mithila. Great king! fear not the least. I have only to imagine it; without any one's assistance, or without any scheme of war, by the power of my own wisdom I can disperse the hundred princes and the eighteen Akkhohinis of royal forces, as one scatters a bevy of crows with a stone. Let not your Majesty fear." [What is the use of the wisdom of others? Is not that minister or wise man the best who, when one is in such a difficulty as this, can help a man out of it?]

And again the Bōsat said, "Great king! for what purpose did you think that I came hither before you? Foreseeing by the divine eye of my wisdom that such a fear as this would fall upon you, I tried to stop your expedition, and in spite of that you would not stay back; then knowing to what grief you would come, I thought that it ill became me to live if you should die; and without taking to heart your angry words, I came before you. And what think you I did during the four months I stayed here? Great king! do not fear. I shall easily relieve you from this danger, and convey you safe to Mithila."

When the king heard the words of the Bōsat, who spoke out boldly without any hesitation, brave as a fearless lion, he was overjoyed, and thought to himself, "Now

I am restored to life," and thereon was comforted. When the Bōsat had thus raised the lion's roar, Senaka and the others were much delighted. But when the Bōsat said, "Do not fear; I shall save you all easily," Senaka was utterly baffled, and inquired: "My lord! when such a large force has encompassed us with its four encircling hosts, through which there is no outlet or means of escape, by means of what stratagem will you save us and take us away?" "Senaka!" replied the Bōsat, "I can drive the enemy away and get out of the gate and go away under their very eyes. However, I shall take you away through the decorated tunnel, so that none of them shall know of it." Again he said, "Senaka! prepare for the outset;" and he ordered his giants to open the gate of the tunnel. "Brethren!" said he, "go up at once and open the gate of the tunnel. King Vedeha, attended by his ministers, will go through the tunnel." So they went and opened the gate of the tunnel. Then the whole tunnel was disclosed to view, compelling the mind to admiration, like the decorated heavenly court—Sudharma.

The Buddha, to disclose the manner in which the giants opened the gates of the tunnel at the order of the Bōsat, spoke this stanza:

> "Etha mānava uṭṭhetha, mukhaṃ sodhetha sandhino
> Vedeho saha'maccehi Ummaggena gamissati."

"Mendicants! the well-trained and obedient giants of Mahauṣadha Paṇḍit opened the gates of the tunnel which the penetrating wisdom of the Paṇḍit had contrived with machinery, and having opened it informed the Bōsat." Thereupon the Bōsat acquainted the king that the time was come, saying, "It is now time to depart." Then the king descended from the palace. And Senaka removed the head covering he had received from the king on that day that Amarā Devī had caused his head to be shaven,

girded a cloth about him, and wrapped his clothes up into a bundle as big as the fear that had fallen on his heart, and put the bundle on his shoulder. It is not to be thought that he did not look here and there in fear and tear his old under-garment and bandage his knees, elbows, and forehead. The Bōsat, seeing this fellow's absurd actions, said, "You fool! what are you doing there?" He replied, "Paṇḍit! when one goes through a tunnel, does he not put away all the fine garments and ornaments he was wearing, and wearing only an under-garment, go through it on his knees? Therefore, I am making ready to go through the tunnel." The Paṇḍit answered, "Senaka! do not think any more than when you enter the tunnel you must kneel down and crawl like an iguana with your body bent. If you wish to ride through this tunnel on an elephant, or a horse, or in a chariot, you have only got to place yourself on any one of these. The tunnel I have dug is eighteen fathoms in height. Its gates and doors are very broad and high. Therefore, to go through the tunnel do not dress only in an under-garment, do not tie up your knees in rags, but dress in any fine garments you may wish, mount any vehicle you like, and start in front of the king."

So the Bōsat instructed that Senaka, who was dreadfully frightened, should go in front next the king, went, and after them the Paṇḍit. If reasons for his going last be asked, they were these: "Senaka, having seen the enemy, was very much terrified and careless of everything, and would run away without looking behind him, and then the king would not stop to admire the beauty of the tunnel, which was variously decorated in such a manner as he had not seen even in dreams. Therefore, the Paṇḍit went behind the king, so that he might call the king's attention to the decorations, saying, "Great king! look, look; come quickly." Inside the tunnel there was

an immense quantity of rice, fish, flesh, and other meat and drink for the people in general; and as soon as they got into the tunnel they began to enjoy themselves, at the same time admiring the magnificence of the tunnel. The Bōsat walked behind the king, suggesting what he should observe, and saying, "Look this way, O king!" And the king went admiring the tunnel, which was as lovely as Suddharma Hall.

The Buddha, to explain how they went, recited this stanza:

"Purato Senako yāti, pacchato ca Mahosadho.
Majjhe ca Rājā Vēdēhō, amaccaparivarito."

"O mendicants! that day on their way through the tunnel, Senaka went ahead, Mahauṣadha Paṇḍit went behind, and between them went King Vedeha, attended by his ministers."

The people who were on guard, knowing that the king and the Paṇḍit had come, led out the royal family, the mother of King Brahmadatta, and the rest to the "Great Audience Hall." The king, too, came out of the tunnel with the Bōsat. They four on seeing the Bōsat and the king were terrified with fear of death and wept aloud, thinking, "Verily! we have got into the hands of the enemy. The persons who brought us look like the Paṇḍit's warriors." When these four cried, King Brahmadatta, who was visiting the guards who were stationed all round the city at a distance of nearly three gavvas from it, reached a place not very far from the ford of the river, and heard the noise of weeping in the middle of the night, which was calm and quiet, but did not tell any one through shame, as he thought, "If I say that it is the voice of Nanda Devī the people will exclaim, 'Nanda Devī is everywhere. There is not a single day wherever the king goes that he does not mention Nanda Devī's name.'"

As soon as the Princess Pañcāla Candi was brought

through the tunnel, the Bōsat made her stand on a heap of gold, and installed her as his queen, and said, "Great king! when your Majesty came to take away this princess, you fell upon a great fear; let her therefore be your chief queen."

At that time three hundred ships were brought and anchored at the ford. Having started from the "Great Audience Hall," the king went on board a ship that was beautifully decorated; and the other four of the royal household, including the mother of Brahmadatta, went into the same boat.

The Buddha, to explain it, recited this stanza:

> "Ummaggā nikkhamitvāna, Vedeho nāvam āruhi
> Abhirulhañ ca taṃ ñatvā anusāsi Mahosadho.
> Ayan te sasuro Deva, ayaṃ sassū janādhipa
> Yathā mātu paṭipatti, evan te hotu sassuyā."

"Mendicants! on that day King Vedeha started off from the tunnel and got into a ship." To him Mahauṣadha Paṇḍit spoke these words: "Great king! this Prince Pañcāla Candi is your brother-in-law, this Queen Nanda is your mother-in-law; towards her you should behave with the same love as you would show the mother who bore you. Do not neglect Prince Pañcāla Candi because he is your brother-in-law, but treat him like a brother. This Princess Pañcāla Candi is a virgin of pure Kshatriya caste on both sides. Do you care for her, and provide for her suitably to her royal rank." Thus the Bōsat advised the king. If it be asked why the Bōsat thus advised the king, the reason is this: The Paṇḍit thought that it would be bad if the king should say, "Kill the mother; kill the wife of the king who got me thither by a pretence that he would give me his daughter in marriage, and put me to shame by terrifying me so horribly." He also thought that it would not be well if, since Queen Nanda was fairer than her daughter, the foolish and wandering

king should fall in love with the mother and abuse his relationship with her. So the Paṇḍit gave this advice, and got the king's promise to treat them properly. And the king took his advice to heart, saying, "Son! I shall not fail to do everything you say." In thus advising the king the Bōsat did not even mention the name of the king's mother, Talatā Devī, for she was advanced in years. All this advice the Bōsat gave standing on the shore. Afterwards the king, wishing to set sail at once, said to the Paṇḍit, "Son! you speak standing on the shore. Embark on board at once. Why stay on the shore? With difficulty we got out of the hands of the enemy, and therefore let us set sail at once," and recited this stanza:

"Āruyha nāvaṃ taramāno kin nu tīramhi tiṭṭhasi.
Kicchā mutt'amha dukkhāto, yāma 'dani Mahosadha."

The Bōsat answered, "My lord! it is not meet to take ship with you," and recited these two stanzas:

"N'esa dhammo mahārāja so'haṃ senāya nāyako
Senaṅgaṃ parihāpetvā attānaṃ parimocaye.
Nivesanamhi te dēva, senaṅgaṃ parihāpitaṃ
Taṃ dinnaṃ Brahmadattena ānayissaṃ rathesabha."

"Great king! when an army gets into the hands of the foe, if the chief of that army does not either discover a device to extricate his men and take them away, or if that may not be, die together with them, what is the use of his being the chief of the army? He is not even a 'good' man. Now, am not I the chief of this force? and will one like myself save his own life alone when his men are in the city in the hands of the foe? Great king! of those who travelled with you a distance of four hundred gavvas, some of them, fatigued by the march, are sleeping, others enjoy themselves with meat and drink, and are not aware of your departure. Some of those who came with me, having been all throughout the four months working

at the tunnel, moats, ramparts, and in other works, and having laboured hard night and day unceasingly, are broken down with toil, and are not aware of your going. It is not in me to leave behind a single man of those who worked for me. All that host I shall bring away, as if King Brahmadatta had been conquered and yielded it to me. Great king! wait not a moment on the roadway, but advance immediately. I have already built villages for you at intervals of seven yodunas, established halting-places, and filled the hundreds of villages that are on the way with clothes and ornament, food and drink. I have kept elephants, horses, and vehicles ready for you in those villages. When you go from one village to another leave behind in each successive village the unserviceable beasts and vehicles, and take others in place of them and go to Mithila forthwith." Hearing this the king recited this stanza:

"Appaseno mahāsenaṃ, kathaṃ viggayha ṭhassasi
Dubbalo balavantena vihaññissati Paṇḍita."

The meaning is this: "Mahauṣadha Paṇḍit! your army is very small. How will you conquer the great force of Brahmadatta? The powerful kill the weak and bring them to destruction." Hearing this, the Bōsat replied in this stanza:

"Appaseno pi ce mantī, mahāsenaṃ amantinaṃ
Jināti rāja rājānaṃ, adicco vodayaṃ tamaṃ."

"Great king! although a man possessed great wisdom, yet if he does not excel in devices and plans he is conquered by the great deviser and strategist with his small force; and therefore King Brahmadatta, who is not a strategist, and his hundred princes with their Akkhohinis of soldiers, will be conquered by you with your small force; though you have one minister in my person, but one who is like a great strategist. If it be asked how that may be,

it shall be even as the great darkness that prevails all over the world at night is dispersed and illumined when the sun appears. So I, though I have but a small force, will conquer Brahmadatta. Do not your Majesty doubt about it, but start away." So saying, he saluted the king and stayed behind. Afterwards the king recalled the virtues of the Bōsat as he thought to himself, "I escaped from the hands of my enemies. I got the queen I came in search for, and my wish has been fulfilled;" and, overflowing with the five kinds of joy, he described the virtues of the Bōsat to Senaka in these words:

"Susukhaṃ vata saṃvāso Paṇḍitehīti Senaka
Pakkhīva pañjare baddhe macche jālagateriva.
Amittahatthatthagate, mocayi no mahosadho."

"Senaka! it is highly important that one should live with the wise. It brings happiness both in this world and in the next. Mahauṣadha Paṇḍit saved us all, who were caught in the hands of the foe, like birds caught in a cage or fish caught in a net, and sent us away safely; and therefore it is of great importance that one should live with the wise." Thus the king described the virtues of the Bōsat in a manner indescribable.

Hearing this, Senaka, who was going to describe the Bōsat's virtues for the first time in his life, recited this stanza:

"Evam etaṃ mahārāja Paṇḍitāhi sukhāvahā,
Pakkhīva pañjare baddhe macche jālagateriva.
Amittahatthatthagatē mocayi no mahosadho."

"Great king! it is very true—very true indeed. It is highly honourable to live with those who are wise. Mahauṣadha Paṇḍit *did save* us all who were caught in the hands of the enemy, like birds in a cage and fish in a net, and *send* us away safely."

Afterwards the king, having reached the other bank of

the river, came successively to the villages which the Bōsat had built at intervals of seven yodunas, in which the ambassador, whom the Bōsat had instructed and placed there beforehand, supplied the king with elephants, horses, and chariots, as well as with food and drink in which the king delighted. And leaving behind the beasts and carriages that were worn by the journey, they took others in their place and advanced from village to village, as the Bōsat had instructed them to do, to *recruit* from their weary journey; and so without delay they traversed four hundred gavvas, and reached Mithila on the following day at the mid-day meal.

The Bōsat having sent the king away, went to the gate of the tunnel, and drawing the sword, which he had slung across his shoulders, from the scabbard, dug up the sand in the "Great Audience Hall" and hid it in the ground. Then he went through the tunnel and entered the new city, washed his head and bathed himself with sixteen pots of sweet scented water, and after partaking of various sweet dishes, he slept on his bed, delighted to think, "My wish has been fulfilled;" and then his heart overflowed with the five kinds of pleasure. As soon as the day dawned, King Cūlanī, giving commands to his army, reached the New City. The Buddha, disclosing the manner in which King Cūlanī came giving directions to his soldiers, recited this stanza:

"Rakkhitvā kasinaṃ rattiṃ, Cūlaneyyo mahabbalo.
Udente arunaggamhi, upakāriṃ upāgami
Āruyha pavaraṃ nāgaṃ balavantaṃ saṭṭhihāyanaṃ;
Rājā avoca Pañcālo, Cūlaneyyo mahabbalo
Sannaddho maṇivammēna saram ādāya pāṇinā
Pessiye ajjhabhāsittha puthu gumbe samāgate."

"O mendicants! King Brahmadatta, who possesses a powerful army, kept sentinels, during the three watches of the night, in different places round the beleaguered

city, encompassed by four encircling lines, unbroken, and presenting no means of egress—each line separated by an interval from the other. Then he himself inspected the guards in each night watch, and came to the New City as soon as dawn appeared on the rising of the sun. And again, King Brahmadatta, who was furnished with all the five branches of a complete army, had mounted on a state elephant, magnificently caparisoned, of great beauty and strength, powerful enough to break down and overcome the enemy wherever it should go. This elephant had skill to know which way victory lay in a battlefield. It was sixty years old, and its humours were upon it. Its ear-lobes were split in three places, and it had waxed lustily in strength. The king, equipped in armour of gold set with precious stones, with the device of an arrow on his finger nail, came to the city issuing commands to his well-appointed warriors of the various branches, who were clever to use the bow." The Buddha related the manner in which the king gave commands to his force in this stanza:

"Hatthārohe anīkaṭṭhe rathike pattikārike;
Upāsanamhi katahatthe vālavedhe samāgate."

"Advance, my great army, equipped in the five weapons of war, some of whom ride on elephants, some on horses, some in chariots. March up at once in your armour, you warriors clever in the use of your bows, and whose hands have been trained to one system, and who are skilful by the light of a lightning flash to aim at and pierce through a black horse hair with a karabata berry suspended to it, which hangs from a pole that is fixed on two other piles placed perpendicularly in the earth at a distance of a bow-shot."

And again King Cūlanī said, "I will lay hold of King Vedeha without killing him," and ordered his hundreds

and thousands of giant-elephants, which had polished and shining tusks, and which get into humours when they are sixty years old, "Just crush down that rampart eighteen cubits high round the city which Mahauṣadha Paṇḍit has built for King Vedeha. You giants, clever in the use of your bow, hurl down a rain of arrows, which are as white and shining as the teeth of young calves, and which would force their way through a man's bones without staying their flight. Step forward, you young heroic giants, who are equipped with the five kinds of variously decorated weapons, who will not take a step behind in your marches, but will advance forward resolutely, and who have the strength to grasp an elephant by its tusks and throw it off, if perchance you meet such on your march. How will King Vedeha escape from the hands of my giants, equipped as they are with every kind of armour, and possessed of powerful weapons, and who will never turn tail, but advance forward? Though by some magic he should go through the air like a bird, my warriors of the bow will not allow him to do it. And if my thirty-nine thousand powerful and incomparable warriors should go to battle empty-handed, they would conquer the enemy, stripping them of their own weapons to cut them with. I never saw such warriors with any other king of Dambadiva. I alone have such as these. Let them go forward immediately in full armour. Let the beautiful princes who ride on powerful elephants, dressed in golden trappings, give the words to their elephants forthwith. Let the hundreds and thousands of my incomparable warriors, who are dressed in golden clothes and decorated in golden ornaments, who have anointed themselves with golden ointment, who are equipped in the five kinds of armour, and who ride on elephants in panoply of gold, with golden axes, golden hatchets, and the like, advance at once, like unto the assembled gods in Naṅdun Uyana. Let those

giants who hold in their hands well-made swords, in colour like the stomach of the sheat fish, with well-finished blades, excellently sharpened on three stones by wise men, and which are so keen that they could cut a piece of cotton which the wind might carry against them, which shine at mid-day like the disc of the sun—let those giants who deal blows on the enemy, and do not miss, advance with their swords drawn from their scabbards. [Now to describe what kind of swords these were. Steel was obtained by burning the excrement of Koslihiṇiyas, which had been fed on flesh mixed with steel dust got from the filings of Jāti steel. The steel obtained from the excrement was again filed and mixed with flesh as before and given to the birds. And so the process was seven times repeated. From the steel obtained from the seventh burning the swords were made.]

"Let my Patāka giants, thirty-nine thousand in number, advance at once. [If it be asked what kind of giants these were, they were like this: If a hostile army like that of Māra were in a city like the 'Ayodhya' city, provided with moats, ramparts, watch-towers, buttresses, and gates, and if my 'Patāka' giants, who were outside, should think of conquering the enemy within the impregnable city, they could, from the place they stood in, jump into the air, and then, without descending to the ground, take another jump still higher, and conquer the enemy in the inner city with weapons they have in their hands, and come back through the air turning somersaults in the same way, and stand in the place whence they started. These giants are clever enough to cleave even elephants into two pieces with one blow of their swords.] O ye sons of Vedeha's city! at first you escaped by means of the wisdom and devices of your cultivator's son. Now, where can there be a means of escape for you? Let me see how you will by your royal power and stratagems escape and go

to Mithila." Thus King Cūlanī raged in anger, saying, "You are now caught like a fish which has put its neck between the meshes of a net. I shall capture you as a fish is caught in a net," urged his elephant with the goad, and gave the word to his men, who were like a gathering flood round the new city, "Seize; shoot."

Then the Bōsat's spies thought, "Who will win? What! if they break the rampart, crush the walls, and enter the city? we must then cut off the heads of King Brahmadatta and his hundred princes, and lay them before our lord the Paṇḍit." Then they, severally with their attendants, surrounded the princes of the hundred cities. Then our lord, the illustrious Maha Bōsat, the Tilaka of the three worlds, the teacher of the three worlds, the one who can subdue his enemies, who is endowed with the various sorts of wisdom and majestic glories, who has the power of a valiant lion, who can overcome forces of elephants of every kind, having risen from the magnificent bed in which he lay at night and attended to the wants of nature, took his mid-day meal early, adorned himself with ornaments, dressed in a kasi cloth worth a lac of gold, adjusted his red flannel upper garment worth a lac of gold, leaving one shoulder bare, took into his hand a walking-stick ornamented with works of solid gold, put on his pair of golden sandals, and attended with two young maidens dressed in a woman's best and brightest raiment, rivalling goddesses in beauty, who were fanning the Great One with two fans made of the tails of the Indian yak, opened the window of his pleasant palace and walked up and down in the manner of Sakra, looking here and there so that King Cūlanī might see him. And King Cūlanī, seeing the majesty and the glory of the Great One's figure, had no peace of mind, and quickly drove his elephant, thinking to himself, "I shall now capture him."

When he saw the king coming, the Paṇḍit reflected,

"Verily, this king has thought, 'I have laid hold of King Vedeha,' and here he comes at double speed, giving the word to his elephant. He does not know how our king has gone to Mithila, taking with him this king's wife and children. Therefore will I show this king my face, which has a colour like to that of a well-polished golden mirror;" and looking at the king's face through the window, he addressed him in honeyed tones as follows:

"Kin nu santaramāno va, nāgaṃ pesesi kuñjaraṃ
Pahaṭṭharūpo āpatasi laddhattho'smīti maññasi
Ohar'etaṃ dhanuṃ cāpaṃ khurappaṃ paṭisaṃhara
Ohar'etaṃ subhaṃ vammaṃ veḷuriyamanisanthataṃ."

"Why, great king, do you drive your elephant so hastily? Do you think that your wish has been fulfilled? Do not think so for a moment. But, without more ado, abandon the idea and do as I tell you. It was last afternoon that you grasped your bow and have not since laid it down, and methinks your hands must be benumbed with grasping it; so throw that bow and arrow away. If you are not willing to do that, give them to some one else. It was last afternoon, again, that you covered yourself with that beautiful armour, wrought of cat's eye. Perhaps your body is swollen thereby, and you suffer great discomfort. Your body must be black and blue. Yesterday your rest was broken during the three night watches. You must be tired, so do not allow yourself to faint in the heat of the sun, but rouse your spirits, go to your city, and sleep comfortably in your palace." So saying, he scoffed at the king as making merry with him. The king hearing his words, thought, "The son of the cultivator is jeering at me," and said in a voice of thunder, "I shall know what to do with you," and spoke this stanza:

"Pasannamukhavaṇṇo si mihitapubbaṃ va bhāsasi;
Hoti kho maraṇe kāle tādisī vaṇṇasampadā."

The meaning of this stanza is: "Your face shines beautifully like a polished golden mirror. You talk, smiling the while. You are not the only man who on the verge of death has talked so pleasantly, and whose face has shone so beautifully. At no distant moment you, too, shall die. It is because of that your face shines with so much beauty. It is the death-gleam upon your face. Now will I forthwith cut off your head, and drink the cup of victory."

When that great army saw the dazzling beauty of the Bōsat, as he talked with the king, they thought, "Our king and Mahauṣadha Paṇḍit are talking together. We do not know what it is about. Come, let us go near and hear." So saying, the hundred princes and the army went near the king. The Great One thought, "This king does not know yet that I am Mahauṣadha Paṇḍit. I shall not let him kill me." Then he said, "Great king! did you and Kevaṭṭa, speaking together on a certain bygone day, think of something in your hearts and utter another thing with your lips? Then understand that what you thought did not come to pass, but what you said *is* come to pass." Then he recited this stanza:

> "Moghan te gajjitaṃ rāja, bhinnamanto si khattiya,
> Duggaṇho hi tayā rājā khaḷuṅkeneva sindhavo."

"Great king! do you think that no one else knew of the secret conference held between yourself and Kevaṭṭa, seated alone in the bedroom of the upper storey of the palace, though you fancied that no one else but you two knew of it? Do not fancy so? I know as much as if it had been told me. Your secret plan has broken down. Our king has escaped to his city. Now, if you think of following him, that also is impossible. Our king is like a wonderfully clever horseman riding a Scindian steed,

while you are like a very timid man riding on an ass. Therefore, it is impossible for you to follow him and capture him. To illustrate my simile: Kevaṭṭa is the ass, and you the person riding on the ass. I am the thoroughbred Scindian steed, and our king is the person riding that steed." Thus he illustrated his simile; and again he said, "Great king! when our king crossed the river he did not go alone, but went with a great company of courtiers and warriors. And now, your Majesty, if you follow him up thinking, 'I will chase after him and capture him,' you will not be able to seize him, but will die on the road. You will be like a pelican chasing a golden swan." And again, like a fearless lion, he thus illustrated the king's position in these terms:

> "Sigālā ratti-bhāgasmiṃ phullaṃ disvāna kiṃsukaṃ
> Maṃsapēsīti maññantā, paribbuḷhā migādhamā,
> Evame va tuvaṃ rāja, Vedehaṃ parivāriya,
> Āsacchinno gamissasi, sigālā kiṃ sukaṃ yathā."

"Now, great king, to describe by a simile how you failed to realise even an atom of your wish, though you broke your rest during the three watches of the night and brought an army such as this, you know how a herd of foxes in search of prey, if they see by the light of the moon, or of the stars, or of lightning, or of any other light a bunch of full-blown flowers hanging down from a kēla tree, and wrongly suppose the flowers to be meat hanging down, without going any further in search of meat they encircle the tree and think, 'We shall eat meat;' but when it dawns, and they see that their meat is full-blown kēla flowers, the herd of foxes say to each other, 'Friends! this is not meat, but bunches of kēla flowers;' then, satisfied that it is really so, they go away without caring for them: even so, great king, your Majesty thought, 'I have captured the King Vedeha,' and broke your rest during the whole night.

But now have done with hatred of our king, and take yourself off like those wretched foxes." When the king heard the words of the Bōsat, who spoke unhesitatingly without any fear, he reflected: "This son of the cultivator says fearlessly 'The king has fled.' It must be true that he has sent the king away;" and inflamed with anger, he thought within himself, "Before this, too, when we went up to this king's city on account of this son of the cultivator, he made us fly without even a piece of cloth or an upper garment. The enemy, who were in our hands, he took out from our hands. There is none who defeats our attempts like this fellow. If there be any fitting punishment for him and for his king, such as decapitation and so forth, all those will I inflict on him alone." Then he directed his people thus: "This Mahauṣadha has saved my enemy, King Vedeha, who had got into my clutches, and sent him away. Of the man who did these things, cut off the legs and hands, and slice the flesh from his body, pin the pieces together, and fry them in the fire; and just as people put the skins of lions, tigers, cattle, deer, and other animals to dry, pegging them to the ground, so do you put this Mahauṣadha on the ground, and peg his four limbs to punish him; put him down, cleave him, split him with a sharp sword, slice his flesh as if it were the flesh of a tiger, deer, or pig."

[Although the kings of this Sakwaḷa, ten thousand yodunas in extent, join together, they could not do such a thing to our lord, much less our king. Nothing of what the king said can be done to him.] So the Bōsat, hearing these words of the king, laughed aloud.

Now to describe how our lord's face showed increasing love, while the king's face grew more angry. His face began to shine more and more brightly, as if the roughness and the anger of the king were quicksilver, and

the face of our lord a golden mirror to which the quicksilver is applied.

Then the Bōsat thought thus: "This foolish king does not know where his relations have gone to, and gives order for punishment to be inflicted on me. He abuses me, but does not know how I got hold of his wife and children and sent them to Mithila. This king, who is so powerful and glorious, might think that I deceived him; and if, in anger, he should shoot me with the arrow in his hand, or kill me in some other way, it would not be well. I shall, therefore, make him faint with fear, and deprive him of his senses as he sits upon his elephant, and afterwards comfort him." Then he recited this stanza:

"Sacē mē hatthapādañ ca, kaṇṇa nāsañ ca chedayi.
Evaṃ Pañcālacaṇḍassa Vedeho chedayissati.
Sace me hatthapādañ cā kaṇṇanāsañ ca chedayi.
Evaṃ Nandāya Deviyā Vedeho chedayissati."

"Great king! if your Majesty cut off my hands, legs, and ears, and punish me, our king will inflict all these evils on your son, your daughter, your queen, Nandā Devī, and your mother, whose hands, feet, ears, and noses he will cut off. Great king! if your Majesty punish me by slicing the flesh off my body and pinning the pieces together, even so, and twice as much, will our king punish your four relatives; and again, if you punish me by pegging my limbs to the ground, as one pegs the skins of lions, tigers, deer, and cattle to dry, even so will our king inflict manifold punishment on your four relatives. And, my lord! like armour which a man gets made by workers in leather sewing together a hundred thicknesses, to be a shield to protect his life against all injuries, whether from arrows or the assaults of other weapons; even so I, like that shield made of a hundred pieces of leather, go in front, and cheering the heart of the king, do not let any fear fall upon him. Great king!

do not think I am saying this idly. When I sent our king to Mithila with your wife and children and mother, I said to him, 'Great king! if King Cūlanī seize hold of me and charge me with sending you secretly away, and cut off my ears, nose, hands, and feet, and inflict manifold punishments upon me, what will you then do?' He answered, 'Mahauṣadha Paṇḍit! if he really inflict any punishment on you, I cannot be revenged on the king, because he is powerful, but I shall inflict a twofold punishment on his four relatives.' Verily! great king, if you punish me, who am a single person, my king will inflict every possible injury on Nandā Devī, on your children, and your mother. Great king! I am a shield made of a hundred layers of leather, and withstand your arrow like wisdom in front of my king's body, give him confidence, and save him from any injury your arrow might inflict." Hearing this, King Cūlanī thought, "What does this son of the cultivator say? If I say that I would do him any injury, he will get his king to do as much to my wife and children. He does not know that when I came yesterday I set guards to keep careful watch over my wife and children. This fellow will die at no distant moment, and therefore he is rattling away like a dying man."

Our lord, Bōsat the wise, who knows the heart of others, divining the king's thought, reflected: "This king thinks that my fear makes me talk nonsense. I will inform him how I sent his wife and children to Mithila." Then he said, "Great king! as you have thought that I am talking nonsense through fear of death, may it please your Majesty to send your people and see about it, in order that you may be assured of the truth of my words. I took Queen Nandā, your two children, and your mother through the lesser tunnel, and giving them in charge of King Vedeha, sent them to Mithila through the greater tunnel. They will

travel four hundred gavvas from this palace, and come to Mithila."

Thereupon the king thought, "This Paṇḍit speaks very boldly. When I was inspecting the guard by the river-side in the middle watch of the night, I heard a voice like that of Nandā Devī. This Paṇḍit is no weakling. No one has wisdom like his. His words may be true." Then he summoned up his royal courage, and though there was great grief in his heart at the thought, he called a minister and said these words: "My son! Mahauṣadha Paṇḍit says that he brought my wife and children and other relatives through the tunnel, and giving them in charge of King Vedeha, sent them to Mithila. Find out whether his statement is true or not, and return immediately."

Hearing this, the minister with his attendants went to the palace, opened the door, and entered, when he saw the officers of the household, their legs and hands tied and mouths gagged, hanging from hooks attached to the wall; the food and drink had been scattered in every direction, the dishes and other vessels broken, the doors of the bedroom opened, and the disfigured state of the palace, where a flock of crows were preying upon the sweet-meats and tearing the fragments from each other's beaks, and generally the wretched condition of the palace, like a fishing village on the coast abandoned by its inhabitants, or like a pit into which corpses have been flung, the last of which met his view when he entered through the opened window.

Having seen all this he came to the king, and reported thus: "Great king! whatever Mahauṣadha Paṇḍit has told you, there is not one word which is not true. All he said is true. Formerly your palace seemed to be a heaven. Now this beautiful palace is infested with a flock of crows, like those that fly about an abandoned fishing village, attracted by the stench of the fish. I saw not your wife,

nor children, nor your mother. Neither have I heard where they are gone to. What the Paṇḍit has told you is true." The king, trembling with grief at separation from his four relatives, thought: "The son of the cultivator has brought this calamity upon me;" and like a snake struck with a club, his anger increased more than ever.

The Bōsat, finding from the manner of the king that this was so, thought: "This king has great glory and power and retinue. Now, if in anger, without any regard to the good that will befall him in the future, he thinks, 'What use have I of this fellow,' and in royal pride do me some injury, it will be ill. Is not this an occasion for wisdom? I shall find some stratagem to incline the king towards me." Then he thought, "If I should describe the beauty of Queen Nandā to the king, as if he had never seen her before, he might incline favourably to me who describe his queen. He will think, 'If I kill Mahauṣadha Paṇḍit, I shall not get back my beautiful jewel of a wife. If I kill him, I shall not get back my four relatives.' Then, owing to the affection which the king bears for his queen, he will do me no injury." Standing for safety on the upper storey of the palace, he took his golden hand from underneath the red woollen cloth with which he was covered, and when he did so it was like lightning flashing out of clouds at evening. Then he recited this stanza describing Nandā Devī's beauty, and told the king: "This is the way through which Nandā Devī went," by pointing out the direction with his illustrious hand:

"Ito gatā mahārāja, nārī sabbaṅgasobhanā
Kosumbhaphalakasussōṇī haṃsagaggarabhāṇinī
Mahārāja ito nītā nārī sabbaṅgasobhanā
Koseyyavasanā sāmā jātarūpasumekhalā."

"O king! Nandā Devī, who is possessed of nearly all the sixty-four feminine beauties, went this way. I took

her out of the tunnel and sent her to Mithila with King Vedeha. Great king! what beauty do you think that queen is possessed of? Hear from me an account of her unparalleled beauty. Her lips and loins are as dazzling as plates of solid gold. Her speech is sweet and soothing and lovely, and her voice is like the voice of young swans. She is dressed in silk cloth, wrought in gold of kasi. She has by nature a body golden-coloured. She is girt with girdles of gold. Such a radiant Nandā have I sent away by this road. The sole of her foot is as red as if it was plastered with wax. Her eyes, which are like the eyes of young deer, are long, as if they were gone away to speak a secret to the ear; the pupils are round like the eyes of pigeons, and gleam with the five colours, and they surpass even the petals of blue lotus flower. Her lips are as red as ripe bimbuwela fruit. She has beautiful teeth, like lines of small pieces of chank set in the two portions of a gourd. She has limbs which dance like a well-grown kaluwel creeper. She has a slender waist. Her hair is a dark-green colour, very fine, long, and curled at the end. Her look is as pleasant as that of a young virgin deer. Her figure shines as brilliantly as a flame in winter, or is as pleasing to the eye of every man who sees her as is a flame during winter. If it be asked, why should we be delighted at seeing a flame of fire, it is for this reason: When a flame of fire is seen during winter, there will be no one who will not think of warming his hands thereat. If any one sees Nandā Devī, who is dazzling in her beauty like rays of light, who is that man who will not hope to embrace her? Nandā Devī is possessed of the five especial beauties of a woman, viz., beauty of skin, beauty of flesh, beauty of age, beauty of teeth, and beauty of bones. Her breasts are hard as those of a maiden of sixteen years, and would not soften although she bring forth any number of children, or live to any age; they are as

pleasing as two golden timbiri fruits hung on a beautiful golden tree. Is it asked why the hardness of her breasts is described? The reason is: Though a woman possesses beauty like that of a goddess, and array herself in every kind of ornaments from the tips of her toe to the ends of her hair, omitting nothing, but her breasts be soft, the love that men will have towards her will also be soft. And, therefore, in addition to Nandā Devī's charming beauty, her breasts are also as strong as the love that men who see her will have towards her." Then he stretched his illustrious hand, and said, "So lovely a queen went this way towards Mithila."

As the Great One was thus describing the beauty of Nandā Devī, the king's love towards her began to increase, as if he had never seen her. The Bōsat, marking the affection that arose in the king, said, "Great king! do you wish the death of a queen who possesses such beauty? Will you suffer no loss when she dies? What is more, if she dies it would give me pleasure, for if you kill me here, our king will kill Nandā Devī there. Then Nandā Devī and I shall go before King Yama, and that righteous king will see us, and say, 'Of men there is no one like Mahauṣadha Paṇḍit, and of women there is no one like Nandā Devī,' and give her in marriage to me, telling us, 'Nandā Devī is the only fit wife for you.' Therefore, though I lose my life, when I get such a jewel of a wife, what will be wanting to me. If I die, I shall suffer no loss."

Thus the Bōsat described Queen Nandā only. He did not even mention the names of the other three, for men do not love others as much as they love their wives. He spoke of Nandā Devī only, thinking that so he might remind the king of his children also. He did not mention even the name of Talatā Devī, for she was very old.

And the king felt as if Queen Nandā was standing before him, while the Allwise Lord described the beauty of Nandā Devī, inspired by his native wisdom.

Then the king thought, "There is nobody powerful enough to bring Nandā Devī to me except Mahauṣadha Paṇḍit," and within him there arose a great grief. The Bōsat, aware of it, replied, "Great king, be not troubled. Nandā Devī, your son, and your mother will come. The only hindrance to their coming is if I go not to them. When I go there they will come. When you have me near you do not be so troubled, but be consoled." Then the king thought, "This is wonderful. When I had come, setting close watch to protect my city, when I was watching this city with guards who were strong and guards who were clever, this Paṇḍit conveyed my four relatives away, including my queen, Nandā Devī, without any one's knowledge, from the city; gave them in charge of King Vedeha, and sent him away with his army without our knowledge, although we had not slept during the three watches, and had been guarding the city. Has he learned magic of the gods? Is he a mesmerist?" Thus thinking, he questioned the Paṇḍit by this stanza:

"Dibbaṃ addhīyase māyaṃ, akāsi cakkhumohanaṃ
Yō mē amittaṃ hatthagataṃ Vedēhaṃ parimocayi."

"What is it you have done, Paṇḍit? You who took away my four relatives from the palace, where they were guarded, and sent my enemy, King Vedeha, out of this city, which was guarded all round by so great a force; had you any divine magic or mesmeric power?" Hearing this, the Great One said, "Great king! I know divine magic also, nor is the mesmeric art unknown to me. Does not the wise learn divine magic, and escape himself and his companions from a danger that has come upon them?

"Adhīyante mahārāja, dibbamāy'idha Paṇḍitā
Te mocayanti attānaṃ nissīte mantino janē.
Santi mānavaputtā me kusalā sandhichedakā.
Tēsaṃ katena maggena vedeho Mithilaṃ gato.

"But I, great king, used no divine magic, nor did I blind your eyes. I shall tell you how I sent them away. It was through the tunnel that was dug and magnificently decorated by my young warriors, who are very clever at digging tunnels, that King Vedeha removed your relatives and took them to Mithila."

Hearing this, the king thought, "Even when one or two persons go through a tunnel, they do so with great exertion and trouble. This Paṇḍit says that the king fled with his army with him. And what kind of a tunnel can it be? I should like to see it." The Bōsat, finding from the manner of the king that he wished to see the tunnel, and meaning that he should see it thoroughly, recited this stanza:

"Iṅghapassa mahārāja Ummaggaṃ sādhu māpitaṃ
Hatthīnam atha assānaṃ rathānaṃ atha pattinaṃ
Ālōkabhūtaṃ tiṭṭhantaṃ Ummaggaṃ sādhu niṭṭhitaṃ."

"Great king! the tunnel I have dug contains the paintings of elephants, and of horses and chariots in decorated trappings, and of a great force of infantry, armed with every kind of weapons, as if prepared for battle. They seem like living bodies, and cannot at once be made out to be paintings. Possessing all these magnificent decorations, this tunnel is like a divine hall, and there is no other wonder in the ten thousand worlds except this. It is so beautiful. May it please your Majesty to see that tunnel. Great king! the tunnel, which was designed by my moon-like wisdom and sun-like plans joined together, has about eighty larger gates, and about sixty-four minor ones. It has one hundred bedrooms, and several hundreds of *lamp-rooms*. To see

all these things come joyfully, without any deceitful intention or hatred. Suffer yourself to be borne to this New City, attended by your own ministers and the hundred princes. And now, if you do not come with good intent, but, as they should say, 'Although the king has escaped, half is won if the Paṇḍit be captured,' you enter the city with pretence of friendship and goodwill, but with a bad motive in your heart, and walk into the tunnel with a deceitful intent to capture me, thinking, 'I shall do to this one alone all I would have done to both;' one of those giants, who were born on the same day as I, is powerful enough to protect me by slaying and conquering not only an army of four hosts, with the hundred princes from the whole ten thousand yodunas of Dambadiva, but an army of the four continents also, with their respective kings, though they be led by an all-powerful universal monarch in all his glory. Therefore, great king! if you have in your mind any old feelings of envy against me, think not of such weakness, but come in at once." Thus saying, he opened the gate of the New Town. Then King Cūlanī, attended with the hundred princes and the ministers, went into the city. Our Lord Bōsat, who is like a magic gem, or a health-giving ointment to the eyes of the people, who is the teacher of the three worlds, descended from the palace, like a fearless lion approaching a herd of elephants, saluted the king, and entered the tunnel along with King Brahmadatta, the hundred princes, and the large host of the enemy. King Brahmadatta, seeing the tunnel wonderfully constructed for the king's wedding, which resembled a well decorated noble city, described the virtues of the Bōsat thus: "Princes! if there lives a person like this Mahauṣadha Paṇḍit either in a king's domain or in the country, or in any city, or in any king's palace, there shall then be no loss but gain to that kingdom, country,

and palace. And therefore King Vedeha, who has this Paṇḍit, gains great advantage." [And it must be understood that the monarch, who was thus praising the Bōsat, said this ironically of King Vedeha, in exaltation of the Paṇḍit.] "And now, if Mahauṣadha Paṇḍit lives either under me or in my country, or in a village, or a city where my order prevails, it would be a great advantage to me, certainly a great gain."

Afterwards the Bōsat showed him the hundred stores. When the doors of one of them were opened, the doors of all the other stores get opened. When one is closed, all get closed. Admiring these wonderful decorations the king went ahead, and the Paṇḍit went behind him. The hundred princes and the king's "Agampaḍi"[1] army also entered the tunnel. The king, going through the tunnel, which is about two gavvas, crossed the threshold; and the Bōsat, finding that the king had gone out of the tunnel, himself got out of it, and without letting any other come out, he closed the doors of the tunnel by pressing one of the springs secretly. Then instantly all those doors—the eighteen larger doors, sixty-four smaller doors, the hundred doors of the bedrooms, and the hundreds and thousands doors of the *lamp-stores*—were closed and locked. The whole tunnel became as dark as the hell "Lokantarika." The men in general trembled with fear. Those who were locked within the tunnel could not have recognised each other; they only heard their voices.

Now the Bōsat, after he had given Princess Pañcāla Caṇḍi to King Vedeha on the previous night and had sent the king away, had entered the tunnel and hidden his sword under the sand. This he at once took out from the place where he had hidden it, and jumped up into the sky about sixteen cubits high, returned back to the ground, seized hold of the king's hand in his own left hand, and

[1] Mercenary.

held the sword to the king's neck, and to frighten him asked, "Great king! to whom do all the kingdoms of Dambadiva belong?" The king, terrified with fear, said three times, "Paṇḍit! to you; to you. Kill me not. Pardon me." The Bōsat replied, "Great king! do not fear. I did not hold the sword to your neck intending to kill you, but to show you the power of my wisdom." Then he gave the sword into the king's hand, saying, "Great king! now if you wish to kill me, kill me at once with this sword. If you do not wish to kill me, then pardon me." Hearing this the king answered, "I pardon you. Do not distrust me." Then these two took an oath by their swords that they would never wrong each other. Afterwards the king said, "Paṇḍit! when you have such physical strength in addition to the power of wisdom, why do you not take the kingdom?" "Great king!" he replied, "if I like I can kill all the princes in the world and take the kingdom, but the sages have condemned, and do condemn, the possession of glory obtained by killing others." The king, pleased at these words, said, "Paṇḍit! the men who were caught inside the tunnel are weeping because you do not open the tunnel gate. Open the door and grant them their lives." Then the lord, the lover of all the people, the teacher of the three worlds, the help of the helpless, the mine of mercy, opened the tunnel door. The whole tunnel was lit up as if the sun had risen. The spirits of the men revived, and they were glad. The hundred princes with their men came out of the tunnel, and went to the place where the Bōsat was. Afterwards the princes said, "It is on account of you, Paṇḍit, that we received back our lives. If the tunnel gate had remained shut for a few minutes more, we should all have died inside the tunnel." The lord then replied, "Why, princes, this is not the only time that all your lives have been saved by my means. Before this,

also, I saved your lives." The princes, who did not know that he had saved their lives before, asked the Paṇḍit, "Paṇḍit! when was it?" The lord, assuring all of them, indicated the occasion, saying, "Princes, do you remember the day you had prepared toddy, meat, and other such things at the royal park, saying, 'Let us drink the cup of victory, since we have come to this city Uttarapañcāla, having conquered all the kingdoms of Daṁbadiva save Mithila'?" "Yes, Paṇḍit, we remember," they replied. "Well, then, did not the king accede to the words of Kevaṭṭa, who had concocted a plan with him to kill you all by giving you poisoned toddy and meat? This I knew, and thought, 'These princes must not die under my very eyes without an effort to save them.' So I sent the giants born on the same day as I, and got the toddy-pots broken and confounded the plot. Thus did I save your lives."

The princes were grieved, and asked, "Is it true, great king, that you did such a thing?" He replied, "It is true that I acceded to the words of Kevaṭṭa, and did such a thing. What the Paṇḍit says is true." Thereupon the princes embraced the Bōsat, and presented him with their crowns and the sixty-four kinds of ornaments they had about their persons, saying, "It is you who have helped all of us. Thanks to you it is that we have received back our lives." The Bōsat accepted the presents, and, to remove King Cūḷanī's distress, said, "Great king! trouble not. It is not your fault. It is the fault of your association with that wretched sinner Kevaṭṭa. Ask pardon of all these princes, and promise that you will not do any such thing hereafter." The king said, "Pardon me, princes, for the wrong I did unwittingly at the instance of that shameless, ignoble, idiotic rascal Kevaṭṭa. I did not do this thing because of any abiding hatred towards you. As long as I live I shall do no such thing hereafter." So he obtained their pardon. Thus the princes, having made

amends for their faults, lived in unanimity. Afterwards King Brahmadatta made ready a great quantity of meat and drink; and all the princes and the people of Uttara-pañcāla and Vedeha united together to amuse themselves for seven days inside the tunnel. From there they got into the New Town, and honoured the Bōsat with many presents. The king, seated in the upper storey of the palace, attended by the hundred princes, wishing to keep the Bōsat by him, said, "Mahauṣadha Paṇḍit! I shall supply all expenses necessary for your daily support, and a number of villages, cattle, buffaloes, elephants, horses, and so on; and also the ten kinds of gems and pearls, and the rest, with precious stones, corals, cat's eye, emeralds, rubies, silver, and gold. Divers raiment shall you have and clothes from different countries; afterwards also men-servants and maid-servants. Your position shall be second in power and glory to me alone. I will give you all the possessions wherein King Vedeha established you, without stinting you of anything, and as much again besides. If King Vedeha, the king of a single country, could provide for you, cannot I, who am lord of all Daṁbadiva's ten thousand yodunas? Moreover, you perform the office of Senerat for one king of Vedeha and his country, but if you stay with me you will be Senerat to one hundred princes, as though you should hold that office both for me and for the hundred princes of Daṁbadiva's ten thousand yodunas. Your order, power, and glory will prevail all over Daṁbadiva, beyond that of all the kings. Now, if you remain, the ministers and the people of the ten thousand yodunas of Daṁbadiva shall not trouble whether I am living or not, but shall think only of you. What is more, not the people and the princes alone, but I, too, will not do anything of ourselves, but only what you say. Therefore, stay with me." The Bōsat declined the king's wealth, saying, "Great king! if a man be the patron of

another, who has maintained that other and cared for him, giving him of his wealth for many years, and if that other leave his patron because some other has said, 'I will give you more wealth than he,' and goes lusting after the new wealth, will not the patron feel dishonoured, and incur dishonour at the hands of others? Why do I ask this question? For this reason: Has not the king taught me from my infancy, and given me much wealth, and placed me in high place, and provided for me, and shall my gratitude be as fugitive as a line drawn on water, merely because I was told I should receive more wealth from another? If I stay with you I should be abused by other people, who would say, 'This shall be his behaviour towards every king who keeps him with him.' This is the insult I shall receive from others. The insult I would feel would be of this kind. The king, when I had no other relative, retained me by him from my seventh year, and, on my account, greatly helped my parents, and placed me in a high position, and gave me great wealth: should I leave that king I should be insulted by the people, who would say that what I did was wrong, and that I acted so because I was told I should get more wealth thereby. And therefore I shall have no escape from both the places—from the people and my heart. Hence, as long as my king lives, so long I shall not tell men who called me Vedeha's Mahauṣadha to call me Cūḷanī's Mahauṣadha. I shall not let those people who called me Mahauṣadha Paṇḍit of Mithila call me Mahauṣadha Paṇḍit of Uttarapañcāla. I will not stay behind so long as my king is alive." Then the king said, "If so, Paṇḍit, promise me that you will come to me when your king leaves this world." And the Bōsat replied, "Great king! as to life, young die as well as old. If I be spared till then I will come." Afterward the king entertained the Bōsat royally. When

seven days had elapsed the Great One asked permission to go away. Then the king said, "Paṇḍit! I shall give you such and such things to take with you." Then he described the presents in this stanza:

> "Dammi nikkhasahassan te, gāmāsīti ca Kāsisu.
> Dāsīsatāni cattāri, dammi bhariyāsatañ ca te.
> Sabbasenaṅgam ādāya sotthiṁ gaccha mahosadha."

"Mahauṣadha Paṇḍit! I will give you one thousand 'nikkhas,' or twenty-five thousand pieces of gold. I will give you eighty 'uturusalu' villages of Kasi, adjoining the kingdom of Vedeha, yielding each of them a revenue of a lac of pieces of gold, so that you will have from them an income of eighty lacs of gold pieces. I shall give you four hundred active maidens in their girlhood. I will give you to wife one hundred radiantly beautiful queens, dressed in all queenly apparel. I will give you also, to keep as a present, my army of elephants, horses, chariots, and infantry. Take with you your own army and the army I will give you, and go to your own country in safety." Thus saying, he gave him permission to go.

Now, although King Vedeha would not send his four relatives, such as Nandā Devī and the rest, back, if the Paṇḍit had stayed with him when he begged him to do so, yet King Brahmadatta would have been as happy as Śakra when he got his chariot, and would not even have thought about his queen and other relations being outside, much less said anything about it.

The Bōsat, to comfort the king, who had given him permission to go, said, "Great king! trouble not about your relatives, nor think they are four hundred gavvas distant from you. On the day my king was going away, I advised him in these words: 'Great king! look upon Nandā Devī as a mother, and treat her accordingly. Look on Prince Pañcāla Caṇḍa as a brother. And your

daughter, Princess Pañcāla Caṇḍī, I installed as chief queen over his other sixteen thousand queens, and crowned her and gave her over to him, and sent them away. In a few days after I reach King Vedeha's city I shall send back your mother, wife, and son."

The king said, "Very well, Paṇḍit," and gave the Bōsat all that dowry that was intended for his daughter—men-servants and maid-servants, clothes and ornaments, elephants, horses, and chariots decorated with gold, and all other things suitable, omitting nothing to suit his chiefdom, and to make people say, "Who but this monarch can give such presents?" Handing these over to the Paṇḍit, the king said, "Give them all to my daughter. Paṇḍit Mahauṣadha! start at once, accompanied by your army of elephants, horses, chariots, and infantry, with joy like the god Śakra, who conquered the Asuras. Let Vedeha, and other citizens who are anxiously expecting your safe arrival in Mithila, see you and be delighted."

The hundred spies of the Bōsat, who lived with those different princes, came with their attendants and surrounded the Bōsat. The Great One, who started off attended with his innumerable four hosts of armies, which looked like the great ocean flowing through the land, halted on the way, and sent men, saying, "Go and bring me the revenue of the eighty villages given to me by King Brahmadatta," and reached the country of Vedeha.

And now that wretched Senaka, the ocean of wisdom, who, the day he was told to go through the tunnel, had bandaged his knees and elbows with rags and dressed himself in an old cloth, knowing what was about to happen in the future, left a man on the road with these instructions: "Friend! if King Cūḷanī or any one else comes this way, do you come at once and tell me." So the man, having seen the Bōsat coming at a place twelve gavvas

distant from Mithila, came and said to Senaka, "Mahauṣadha Paṇḍit is coming with a great attendance." Hearing this, Senaka went up at once to the palace and informed the king. The king, looking out from the palace window, saw the multitude which was coming, and said, "Senaka! what say you? Our Paṇḍit had a small force, but this host has a very fearful appearance;" and, terrified with fear, he inquired of Senaka to this purpose:

"Hatthī assā rathā pattī, senā hi dissate mahā
Caturaṅginī bhiṃsarūpā kin nu maññasi Paṇḍita."

"The four terrible hosts of the army—elephants, horses, chariots, and infantry—come in sight. Senaka! what do you think they are?" Then Senaka reassured the king, and told him what they were: "Great king! fear not. This matter will be a great rejoicing to you, for Mahauṣadha Paṇḍit, our benefactor, our heart, our eye, our life, our lord, the lover of the people, the lord of the world, the tilaka of the three worlds, the wise, the crystal cage of the refugees, the light of wisdom, is coming, attended with the four hosts of the army, including the hosts of the hundred princes, the army of King Brahmadatta, and the army which went forth from Mithila." "What is it you say, Senaka? The Paṇḍit's army was small. This is an army great as that of King Brahmadatta, who came on that day." And Senaka again said, "Great king! trouble not. It is the army presented to the Paṇḍit by the king, who was pleased with our lord, enchanted with his very sweet and honeyed speech about religion, which is like divine medicine to the ears of those who hear him. Do not doubt that what I say is the fact." Hearing this, the king was greatly pleased, and issued orders to the citizens thus, by beat of tom-tom, saying, "Decorate my kingdom, Mithila, which is about seven yodunas in extent, like unto a heaven, and

advance to meet the Paṇḍit." The citizens, who were eagerly waiting to see the Paṇḍit, as soon as they heard this order, decorated that large city, which is about twenty-eight gavvas in extent, and made it as beautiful as the heaven of Śakra, which was prepared for the god Śakra, when he returned from conquering the Asuras, with streaming flags and banners, pots, and arches made of plantain-trees, white sand, and the five kinds of flowers. The men themselves dressed in all their ornaments and fine raiment, and went to meet the lord, whom they brought to the city. The Paṇḍit filled the eyes of the men and women of that city with tears of joy, and made them like petals of blue lotus wet with dew, satisfied their hearts and eyes, and also comforted the grief of those who had not seen him for five months, and went into the palace incomparable in glory and magnificence, like nectar to the heart, ointment to the eye, a minute part of whose glory cannot be described although one was endowed with a thousand mouths, like Ananta, and begin therewith to describe his glory. When the king saw the Bōsat his heart overflowed with the five kinds of joy, viz., slight joy, momentary joy, joy that comes like a sudden shock, transports of joy, and joy all-pervading. He got up hastily from his seat and went to meet him, embraced him and kissed his head, and resumed his seat, and talking pleasantly with him, recited this stanza:

"Yathā pētaṃ susānasmiṃ, chaḍḍetvā caturō janā.
Evaṃ Kampilliye tvamha chaḍḍayitvā idhāgatā.
Atha tvaṃ kena vaṇṇena kena vā pana hetunā
Kena vā atthajātena attānaṃ parimocayī."

"O Paṇḍit! four men put a corpse on a hurdle, take it away to the 'raw grave' and leave it there, and come away without any love for it; even so we kept you at Kampilla, and came away saving our lives, but bore you

no love. By what means, stratagem, wisdom, or cause, did you save yourself and get away, and save the lives of your army also?"

Hearing this, the Paṇḍit replied in this stanza:

"Attham atthena Vedeha, mantaṃ mantena khattiya
Parivārayissaṃ rājānaṃ Jambudīpaṃ va sāgaro."

"Great king! while King Brahmadatta entertained one purpose, I entertained another in my transcendent wisdom, and overruled his purpose. When he thought of any artifice, that, too, I conquered by my artifice. And, moreover, I, by the power of my wisdom, subdued the hundred princes, the lords of Daṁbadiva, and their forces, who had encircled me like the encircling ocean; and like the hosts of a universal monarch, all the princes and their armies surrounded me." Thus saying, he repeated the history from the time King Brahmadatta issued his commands before the battle up to the time he opened the gates, and all he did and said; and then from the time they entered the tunnel up to the time the Paṇḍit took the king and hid his sword in the Great Hall; how they made amends and opened the gate at the prayer of the king, and rescued the princes and armies entrapped in the tunnel from death; and also the story about the festivities they held for seven days, as well as about the presents the hundred princes gave him for seven days, and the various gifts which King Brahmadatta gave, and the dowry that king gave his daughter, and also the other minor gifts which King Culani and other princes gave him; and recited this stanza:

"Dinnaṃ nikkhasahassaṃ me gāmāsiti ca Kāsisu.
Dāsīsatāni cattāri, dinnaṃ bhariyāsatañ ca me
Sabbasenaṅgamādāya sotthin'amhi idhāgato."

"He gave twenty-five thousand pieces of Māḍha gold; four hundred young maidens, fair of feature, their breasts

covered with every kind of fine raiment; one hundred princesses, dressed in various garments, to be my wives; eighty villages of his district Kasi, adjoining our kingdom Vedeha, each village yielding an annual income of one lac of gold; and a 'presentation army,' composed out of the four hosts of a regular army of King Brahmadatta, and also out of the armies of the hundred princes—their love for which the princes gave up. Attended with all that retinue, I came away joyfully and in good spirits."

The king, who was overjoyed on hearing this story, recited the following stanza in praise of the Bōsat's virtue:

"Susukhaṃ vata saṃvāso Paṇḍitehīti Senaka.
Pakkhīva pañjare baddhe macche jālagateriva,
Amittahatthatthagate mocayi no mahosadho."

"O Senaka! it is very good to live with the wise, and if we live in one and the same country, city, place, with the Paṇḍit, we shall have nothing to fear, either from an enemy or a thief in this world, nor from hell in the next. You yourself have seen reasons for this, as he has twice saved you when you were caught in the clutches of that great army of eighteen Akkhohiṇīs of men, like 'kendattas' caught in a cage, or a fish in a net; and therefore you know it. And hence it is very good to live with the wise." Thus the king described the Paṇḍit's virtues. Senaka, too, accepted what the king said. "True, my lord;" said he, and with a frank disposition, for the first time in his life, he praised the Paṇḍit thus: "Great monarch! it is true. The wise Paṇḍit will not let any evil befall us either in this world or in the next, but only 'good.' All of us who were caught by the enemy, like birds caught in a cage, or fish caught in a net, and were doomed to death, this Paṇḍit saved and restored to happiness. In this world the wise man is a hundred and a thousand times superior to all others, and even so is our Mahauṣadha Paṇḍit." Thus he sincerely praised the Bōsat in the most unstinting

manner. Afterwards the king proclaimed this order in the town by beat of tom-tom: "Keep festival for seven days. If there are any who bear goodwill towards me, let all such honour the Paṇḍit with various presents."

Buddha, disclosing the fact, recited these stanzas:

"Orodhā ca kumārā ca Vesiyānā ca Brāhmaṇā
Bahuṃ annañ ca pānañ ca Paṇḍitassābhihārayuṃ.
Hatthāruhā anīkaṭṭhā rathikā pattikārikā.
Bahuṃ annañ ca pānañ ca Paṇḍitassābhihārayuṃ.
Samāgatā jānapadā negamā ca samāgatā
Bahuṃ annañ ca pānañ ca Paṇḍitassābhihārayuṃ."

"O mendicants! by the order of that King Vedeha, the people played all sorts of tunes on their vīnās, making very pleasant music. They blew the five kinds of chanks: kara, vijaya, jayaturā, &c.; they intoned the five kinds of music: ātata, vitata, vitatātataya, ghanaya, susiraya. The men of the city and the men of the country, who were naturally inclined to honour the Paṇḍit with festivities, hearing the beating of the drums, began to be more delighted than before, and gave proof of their respect for him in proportion to their wealth. Queens, such as the chief queen Udumbarā, princes, courtiers, Brahmins, and all other people, took very many presents, food, and drink to the Bōsat's house. So did the riders on horses, elephants, chariots, and other vehicles, infantry, men of the country, and men of the town.

"O mendicants! the great multitude which had assembled on the day the Paṇḍit, who had travelled five hundred gavvas from his country, and gone to a place where were the one hundred princes, who alone conquered by means of the power of his wisdom the four hosts of the mighty army and the princes who had encircled him to kill him, came from Uttarapañcāla to Vedeha, and saw the Paṇḍit, who had returned safely, were overjoyed to see him as they said to each other, 'He has returned

from conquering the hundred princes, and King Brahmadatta with them;' and the people, who were happy and delighted, amused themselves in various ways for seven days, waving their turbans, &c., as if the glory and power of the Paṇḍit were spreading." After the Bōsat had thus kept the national festivals, and made an end in seven days, he went to the palace, and said, "Great king! may it please your Majesty to send back at once King Cūḷanī's mother, son, and queen." And the king replied, "Very well, my son; but why do you tell me to send them away? You had better do anything you desire." Then the Bōsat royally honoured each of them separately, and likewise entertained and gave many presents to the men of the four hosts which the King Brahmadatta and the hundred princes had presented to him. Then he gave over this great force, and the four hundred maidens, including the hundred virgins whom King Brahmadatta had given to him, to Nandā Devī, and sent her away, accompanied by a great host, giving to her the army which had been presented to him, so that they might leave her and return to him. These three royal personages went with incomparable pomp, travelling a hundred yodunas, and reached Uttarapañcāla. And King Brahmadatta asked his mother, "Mother dear! was King Vedeha displeased with you on account of the enmity he has against me, as you are a relative of his enemy?" The queen replied, "What say you, son? The Paṇḍit gave me to the king to be his goddess, Nandā Devī to be a mother to him, and Prince Pañcāla Caṇḍa to be a brother, born of the same womb; and the king honoured us very much, and treated us kindly, with all civility." Thus the venerable lady praised King Vedeha in the highest terms. The king, hearing these words, was the more pleased, and sent his son-in-law a great number of gifts and presents.

If it be asked what reason there was for the king to ask his mother and not his wife, Queen Nandā, of the treatment they had at King Vedeha's hands, it is this: There was none other so fair as Nandā Devī in the whole Daṁbadiva; she was away from the king at a place four hundred gavvas distant, and might have thought, "I shall enjoy myself," and behaved as badly as she wished, without any fear or love for the king, and then if questioned she would not tell what she did, but what she did not she would tell; whereas mothers-in-law act towards their daughters-in-law like spying cats or cackling hens, and readily discredit them with their husbands by saying what is false instead of what is true. And therefore this is the reason that the king questioned his mother and not his queen. From this day forward the adherents of both parties lived in unity and friendship.

Here ends the part relating to the great tunnel.

Now the king loved Queen Pañcāla Caṇḍī dearly, and on the second year of their marriage she bore him a son. But when this son was ten years of age his father, King Vedeha, died. So the Bōsat raised the royal standard, and set the ten-year-old prince on the throne; and then he said, "My lord! I will now go to your great-grandfather, King Cūḷanī." The prince replied, "Do not forsake me, who am so young. You shall be to me in the place of a father, and I will care for you and see that you want nothing." When she heard this speech, Queen Pañcāla Caṇḍī said, "It is true I had parents besides, but it was you who gave me in marriage to a monarch who dwelt four hundred yodunas distant from my home. It is you who broke down the inveterate

hostility of the princes, and made them coalesce like milk and water. And so it is you upon whom our welfare depends. When you go away from this city we shall not have any one to go to for help. Do not go, but stay and enjoy your former rank, the same as if the father of the child were living, and rule as well." To these words the Bōsat replied, "Nay; for the reason I say will I go, for on the day when I was about to return to this kingdom, I promised your father that I would come to him when King Vedeha died; and therefore I must go. I cannot stay." So he set forth amidst the tears of most of the people of Mithila, who wept in their love for him and grief at his going. And he took with him his wife Amarā Dēvī, and the giants who were born on the same day with him; and of the common men and women he took all who wished to go with him. Then he went on a journey of a hundred yodunas, and reached Uttarapañcāla. Then King Cūḷanī, who had heard that Mahauṣadha Paṇḍit was coming, advanced forward with his four hosts to meet him, and taking him in great state to his city, he gave him a magnificent palace to live in; but besides this the king gave him nothing but the eighty smaller villages he had had when he formerly dwelt in that city. However, he troubled not the least about it, but performed the king's service punctually. At that time a Brahmin, called Bheri, who was very wise and virtuous, and clever in speech, and endowed with discernment of good and evil, used to take his daily meal at the palace, and passed his time at the royal gardens. Now the Bōsat had been told that a person of such distinction took his food at the palace, while the Ascetic on his part had heard the name of Mahauṣadha Paṇḍit as of a person attending upon the king, and that there was none to equal him. But they never saw each other. Now Queen Nandā was not pleased with Mahauṣadha Paṇḍit, because he had separated

her from her husband the king, for she thought, "It was he who took us secretly through the tunnel, and separated me from the king for about a month," and at this thought she was very angry. And since she was unable to do anything herself, she addressed five of her favourite women, and said, "All of you keep an eye on the faults of Mahauṣadha Paṇḍit and inform the king of them, and bring him into disfavour with the king." So the five women sought for occasion against the Great One, and followed him wherever he went, without letting any one know of their designs.

Now it happened one day that, after his meals at the palace, the Ascetic was on his way to his cell, when he met the Bōsat in the palace-yard coming to attend upon the king. The Great One saluted the Ascetic, and stood on one side. Then the Ascetic thought within himself, "This Paṇḍit is wise; therefore I will test his wisdom. But who is there that will not understand what is spoken by words? But to interpret a meaning conveyed by signs is a difficult thing. So I will make signs to him with my hands, and in that way question him." Then he looked the Bōsat in the face, and opened out his hand. Now if it be asked what his meaning was, it was this: He was thinking to himself, "What does the king give this Paṇḍit, whom he has brought hither from his country? Does he give him riches with a free hand and maintain him well?" So, to convey his meaning, he opened out his hand; and the Bōsat replied by closing his fist. If it be asked what he meant to convey—he intended to express that the king had brought him there, in pursuance of his promise to the king, and that as one does not part with what he grasps in his hand, so the king gave him nothing. The Ascetic, finding that the Bōsat had divined his meaning, stretched out his hand and rubbed his head, meaning to convey: "Then, if you are dissatisfied, why not become an ascetic

like myself?" This, too, was not lost upon the Bōsat, and in his turn he rubbed his belly, as who should say, "There are many bellies that I must fill, and therefore I cannot become an ascetic." When he had received this answer the Ascetic went into his cell, while the Bōsat saluted him and went to attend upon the king. Then Queen Nandā's favourite women, who had been looking from the perforated window of the palace and saw what had happened, went to the king, and said, "My lord! Mahauṣadha Paṇḍit, in conjunction with the Ascetic, has designs upon your kingdom. In a very short time they will kill you, and take it to themselves." In this way they tried to discredit him with the king. But the king said, "What! have you seen this thing with your own eyes? Have you trustworthy information of it?" "Listen," they continued; "the Ascetic, after taking his meal yesterday at the palace, met the Paṇḍit, and, as many were present, he was afraid to converse in words, and therefore made signs, and said, 'Paṇḍit! you are a man possessed of wisdom. Why not make the whole kingdom of Daṁbadiva as the palm of your hand, or as a threshing-floor, and take the kingdom into your own hand?' This he conveyed by opening out his hand. The Paṇḍit understood him, and closed his hand, signifying that if he laid hold of the sword he would in a few days kill the king and take the kingdom to himself. Then the Ascetic rubbed his head, implying that if that were so, he should cut off the king's head. The Paṇḍit, thinking that if he aimed a blow at the king's head he might misdirect his hand and strike too high, rubbed his belly, meaning to say that it would be better to cleave the king's stomach in two. Why should we tell a thing we heard? This we saw with our own eyes." And again they said, "We entreat your Majesty to kill Mahauṣadha Paṇḍit without the least delay." The king thought, "I cannot wrong

this Paṇḍit. I must question the Ascetic, and learn what the Paṇḍit is reported to have said to him." So, on the following day, after the Ascetic had finished his meal, the king spoke to him thus: "Well, did you see the Paṇḍit?" "Great king!" replied the Ascetic, "when I was going away yesterday after my meal at the palace, I met him on the way." "Had you any talk with him?" inquired the king. The Ascetic answered, "Great king! I had heard that he was a wise person, and I thought that if he was wise he would understand me, and so to test him I put him a question by means of a sign. He understood me, and solved my riddle to my satisfaction." Thus he related all that had happened. The king inquired, "My lord! is the Paṇḍit a wise man?" Then the Ascetic described his wisdom, and said, "Great king! he is wise. There is not in any place his equal in wisdom." The king saluted the Ascetic, and sent him off to his cell. After he was gone the Bōsat came up. Then the king inquired of him in the same manner what the talk he had had with the Ascetic was about. The Bōsat replied, "He told me nothing in words. He put me a question by a sign, and that question I answered accurately by the same device." So the Paṇḍit gave the same account of the matter as the Ascetic had given. That day the king, being pleased with the Great One, instituted him to the rank of Senarat over the whole of Daṁbadiva's ten thousand yodunas, and gave them into his charge, saying, "All Daṁbadiva shall do what the Paṇḍit commands, and I will henceforward do the same." Just as the five great rivers that flow from the Himalayās join together and fall into the great ocean, so did all riches and glories pour into the Bōsat's house in a full flood, like rivers falling into the ocean. When the king had given him all this wealth, the Great One, rich in wisdom, thought thus: "The king has on a sudden installed me in such high

honour, and placed me in possession of so much wealth and glory, that there is none to equal him in wealth and glory, save I alone. When a monarch is angry with a man and intends his death, he first heaps wealth and honour upon him. All this time the king has not given me anything, but now riches and honour pour upon me like rain. I do not know whether it is in good or in ill will towards me. It will be well to ascertain this without loss of time. There is none who can ascertain what the king's motives really are, except the Ascetic. Brahmin Bheri is a person of great wisdom; he will be able to find it out by some plan of his own." Thus thinking, he took with him a large quantity of perfume and flowers, and a few of such things as are fit for a mendicant to eat, and entering the Ascetic's cell, offered him the perfumes and flowers, and said, "My lord! since you told the king of my merits, my house has been filled with riches as a great lake is full of water, so that there is none to equal me in wealth except the king. I do not know whether it is with good intent or evil intent that he has shown me these favours. Do you find out, and let me know what is the king's fixed purpose towards me." The Ascetic agreed, and said, "Very well." So on the following day, when he was on his way to the palace, he bethought him of a suitable question, viz., the question regarding the water-demon; but again he thought, "I must not show myself a spy who is in the Paṇḍit's confidence. I will ask the question by means of a stratagem, and find out what the king's will is towards the Paṇḍit." Thus thinking, he went to the palace, and when he had taken his meal the king came up to him and stood, saluting him. Then the Ascetic thought, "Now, if I put my question in the presence of a number of people, and if the king is angry with the Paṇḍit, and gives expression to his anger in public, it will not be well." So he said to the

king, "Great king! I wish to speak to you on a secret matter in private." Thereupon the king sent away all his attendants. Then the Ascetic said, "Great king! I will ask you a question." "Ask it," said he; "if I can answer it I will do so." Then the Ascetic Bheri recited the first stanza of the question regarding the water-demon:

"Sacé kho vuyhamānānaṃ sattannaṃ udakaṇṇave
Manussabalim esāno, nāvaṃ gaṇheyya rakkhaso
Anupubbaṃ kathaṃ datvā muñcesi dakarakkhato."

Now the meaning of this stanza is this: "Great king! suppose that seven of you—Talatā Devī, the mother who brought you forth; Nandā Devī, your chief queen; Prince Tīkshaṇa Mantri, your brother; Prince Dhanasekara, your friend; Brahmin Kevaṭṭa, your chief counsellor; Mahauṣadha Paṇḍit, and yourself—are voyaging in a ship over the great ocean, and a water-demon, who feeds on human flesh when in search of prey, saw the boat in which you seven were sailing, and seized hold of your boat and said, 'You must give me your six companions, one after another, else I will not let you go,' in what order would you yield them? Whom first? whom second? and so on; and whom last of all to be the demon's prey, that you might yourself escape from the hands of the water-demon?' When the king heard this, who was free and had no guile in his heart, he revealed his mind in the following stanza:

"Mātaraṃ paṭhamaṃ dajjaṃ, bhariyaṃ datvāna bhātaraṃ
Tato sahāyaṃ datvāna, pañcamaṃ dajjaṃ Brāhmaṇaṃ
Chatthāhaṃ dajjaṃ attānaṃ neva dajjaṃ Mahosadhaṃ."

The meaning of this stanza is this: "My lord! if the water-demon should seize hold of my ship and bid me successively give up my six companions to be his prey, and save myself, I should certainly first give up my

mother, next Nandā Devī, thirdly my brother, fourthly my friend, and fifthly Kevaṭṭa. After giving up these five, when there remained only myself and the Paṇḍit, if the demon asked for a further sacrifice, I should gird my clothes about me, and, disregarding the glories of my sovereignty of Dambadiva, I should say to him, 'Friend! eat me up;' and throwing Mahauṣadha Paṇḍit behind me, should myself, in place of the Paṇḍit, jump into the gaping mouth of the demon, and should myself be his prey; but while I live I will not yield my Paṇḍit to the water-demon, and myself look on." This was the end of the question and answer. Then the Ascetic thought, "The question I have put to the king, and the goodwill he has for the Paṇḍit, will not be noised abroad, since I alone heard his answer. So it will be well for me to spread the story abroad, as oil spread on the ocean. I will go from the palace with the king, get a large number of persons together, and put the question in their presence. He will answer in their presence, as he answered me, naming the order in which he would sacrifice the other five, and saying that he would save Mahauṣadha Paṇḍit alive. Then I will dwell on the virtues of his mother and the four others, and emphasise the faults of the Paṇḍit. The king will then speak of the faults of others, and dwell on the virtues of the Paṇḍit, so that the virtues of the Bōsat will shine as clearly as the full moon in the firmament of heaven." So thinking, he said to the king, "O king! assemble together the people of the inner city, the princes and nobles, and other men of note, and prepare a magnificent seat in the palace, and decorate it." This done, the Ascetic, seated on the magnificently decorated throne, put to the king the same question, from the beginning, as he had put to him when they two were alone; and when the king said, as he had before said, that he would first give his mother to the demon, and last of all himself,

but would save Mahauṣadha Paṇḍit alive, and when he further said, "So long as I live I will not be separated from my Paṇḍit for a moment," even the Ascetic said, "Great king! do not say what is not in your mind. Who will believe the words you say? You have said that when the water-demon seized hold of the boat you would sacrifice six persons in succession, beginning with the mother who bore you, and save the Paṇḍit alive, and all the time you have no greater enemy than Mahauṣadha Paṇḍit. As to a man's mother, there is none that helps him more than she. What is more, your mother is not, like other mothers, possessed of ordinary qualities. She has been of great assistance to you. Why would you give away a mother possessed of so much virtue?" And in order that the king might understand her value the better, the Ascetic recited this stanza:

"Posetā te janattī ca, dīgharattānukampikā
Chabbe tayi paduṭṭhasmiṃ paṇḍitā atthadassinī;
Annaṃ upanisaṃ katvā vadhā taṃ parimocayi
Taṃ tādisiṃ pāṇadāyiṃ, ōrasaṃ gabbhadhāriṇiṃ
Mātaraṃ kena dosena dajjāsi dakarakkhano."

The meaning of this stanza is: "In the lifetime of the father of this King Cūḷanī, when he was a little prince, the Purohita Brahmin, who served the king after having had his pleasure with Queen Talatā, killed the king by means of poisoned food, hoisted the royal standard, and took the queen to be his wife. At that time, in the reign of the Brahmin, Prince Cūḷanī one day said to his mother, 'Mother! I am hungry.' The mother gave him jaggery, honey, and sweetmeats; but flies swarmed about the plate, so the prince let a few drops of honey from his plate fall on the ground, and drove off the flies that were on his plate. The swarm of flies flew away and covered the honey on the floor. Then the prince drove off the flies on the floor as well, ate his sweets, cleaned his hand

and mouth, and went to play. The Brahmin, seeing this act, thought, 'This prince, before he had grown up even a little, drove off the flies, and afterwards ate his sweetmeats. If he lives to come to man's estate he will not give me the kingdom. I will therefore kill him.' And he told the matter to Talatā Devī. The queen said, 'My lord! through the love I had towards you, I killed a king so great as my king by poisoning, and therefore what use is this fellow to me? I will kill him secretly.' So saying, she comforted the Brahmin. And the queen, in her wisdom, struck upon a device immediately, and calling her cook, said to him, 'Child! my son, Prince Cūḷanī, and your son, Dhanusekhara, were born on the same day. They came here together, and with a great concourse of princes; they are friends as thick as life. Now the Brahmin, Chabba, wishes to kill my son. You must save his life for me.' The cook answered, 'It is well, your Majesty. What shall I do?' The queen said, 'Let my son live in your house. You must all three of you remain in the great kitchen, so that every one may know it, but not suspect our design. When no one doubts that Prince Cūḷanī, the cook, and his son are in the kitchen, you must heap the bones of sheep where you lie, and when people go to rest at night, set fire to the kitchen, and, without letting any one know, depart through the open gate of this town, taking the two children with you, and escape into the other city in the Pasaldanavva. Save my son's life for me, but do not let it be known that he is a prince.' The cook agreed, and said, 'It is well.' Then she gave him of her treasures—pearls, stones, and gold. The cook and the other two, after setting fire to the kitchen, went away, and came in time to the city of Sāgala, in Madu-raṭa. There the cook went and did obeisance to the king, and made his rank in life known to him. The king of Madu sent away his previous cook,

and gave the control of the kitchen to the new-comer. The two children used to go with the cook to the palace, and the king one day asked whose children they were. The cook said they were his own. Then the king said, 'The children are not cast in the same mould.' The cook replied, 'They are the children of different wives. One of them is like me, and the other like his mother.' As time passed on they made friends with the daughter of the king of Madu, and would play together in the palace. Now, Prince Cūḷanī and the princess, seeing each other constantly, fell in love. At the play-room Prince Cūḷanī used to order the princess about and say, 'Bring that here; wait you,' making her bring his top or whip. Sometimes, when she will not bring what he wants, he treats her rudely and knocks her on the head. Out of respect for her royalty and love for the prince, the princess sometimes endures the blows. At other times, when she cannot bear the pain of the blow, she rubs the place and cries. When the king heard her cry, he asked who struck his daughter, and the nurse would inquire who it was; but the princess thought, 'If I say, "Here I am; he struck me," my father will exercise his royal authority against him.' So she passes the matter off, out of love for the prince, and says, 'What do you say? Who dares to beat me? I cried for fun.' Now, one day the king himself saw the prince strike his daughter, and thought, 'This boy is not like the other; he is as pleasant to look upon as a golden image. He is not the least afraid because this is a palace, and my daughter the daughter of a king, while he is a stranger and the son of a cook. The truth was hidden from me, but this boy is not the son of the cook.' From that day forward the king marked him. The nurse used to take sweets to the place where the princess was at play, and the princess would distribute them to the other children, who stretched out

their hands to take the sweets, and received them into their two hands, and so ate them; but Prince Cūḷanī in the middle of the game would of himself put out a hand to take them. This too the king saw. Again, one day Prince Cūḷanī spun his top, and it got underneath the king's sofa. The prince went to take it, but having regard to his royal dignity, he thought, 'If I bend my head under the bed of this foreign king, will it not look as if I did obeisance to him?' So he drew the top to him by means of a stick. When the king saw this act, too, he thought, 'This cannot be the cook's son.' So he called the cook to him and inquired, 'Whose child is this?' 'It is my son,' he replied. The king said, 'Fellow! don't I know your son? Do not tell me a falsehood. Say the thing that really is. If you tell a lie you will soon know the result.' So saying, he stretched out his sword to frighten him. The cook, terrified with fear of death, said, 'I will tell your Majesty in private.' Then the king sent the other people away, and the cook, begging to be forgiven, related the story from the time of the late King Cūḷanī, who was killed by poison, down to the time that the king questioned him, and also what he had done and how he had come, as accurately as possible. Having heard the truth of the matter, the king dressed his daughter in the robes of a queen, and bestowed her on Prince Cūḷanī. This is the story of King Cūḷanī's life at Madu. It was now noised abroad that the cook, his son, and Prince Cūḷanī were burned to death inside the kitchen by the fire. When Talatā Devī heard of the matter she said to the Brahmin, 'What was passing in your mind and mine has come to pass. All three of them were burned to death in the room.' When she told the Brahmin thus he was greatly pleased. Moreover, the queen brought the sheep's bones, and assured the Brahmin that they were truly the remains of Prince Cūḷanī." This story the Ascetic

called to mind to illustrate the excellent qualities of the queen, and said, "Your mother effected this device by her wisdom and protected you. For what fault of hers would you give your mother, who helped you so signally, to the water-demon?" Hearing this, the king said, "I know that the virtues of my mother are many; but her faults, I know, are more than the virtues you described. My lord! I am unable to tell you all of them. Some alone can I tell. Listen," and he recited this stanza:

"Dharā viya alaṅkāraṃ, dhāreti apiḷandhiyaṃ;
Dovārike anīkaṭṭhe, ativelaṃ pajagghati
Tato pi paṭirājānaṃ, sayaṃ dūtāni sāsati
Mātaraṃ tena dosena dajjāhaṃ dakarakkhano."

"She is now in her old age, but she puts on a young woman's ornaments, which are not fitting for her to wear; and when I am seated on the throne attended by my ministers, she walks up and down in a manner that all may see. The noise of her 'maṇimekhalā' and other ornaments is heard jingling all over the palace, drowning other sounds. I, seated on the throne attended by my ministers, know that the sound is made by her ornaments, and I keep silent in shame, and the ministers look each other in the face. Again, my lord, consider another bad trait of hers. She writes letters privately to the other king purporting to be in my name, in which she says, 'My mother is not old; she is better than a princess of sixteen years of age. Such-and-such a king should come and take her away to wife. Then the kings, on seeing the letters, are terrified with fear, and write in reply, asking, 'Why do you ask your servants to do a thing which you should not ask of us?' I think if I were to read them aloud in public there would not be a spot in which I could hide my face for shame. My lord! on account of these faults, I should give my mother to the water-demon." "Well," said the Ascetic, "you give your mother as a prey to the

water-demon on account of these faults. No one possesses such good qualities as Queen Nanda;" and he described her virtues thus:

"Itthigumbassa pavarā accantapiyavādinī
Anuggatā sīlavatī chāyā va anapāyinī
Akkodhanā paññavatī, paṇḍitā atthadassinī
Ubbariṃ kena dosena dajjāsi dakarakkhano."

"Great king! this Nandā Devī, who stands the chief queen over your other sixteen thousand queens, who is possessed of the five marks of beauty, and resplendent with all fairness, has cleaved to you like your own shadow from her infancy. If I am to speak of her virtues—at the time you were living at Sāgala, of the kingdom of Madu, when you beat her she bore the blows and did not question your orders, and, out of love to you, did not tell her parents. For what fault of hers will you give her to the water-demon?—Nandā Devī, who possesses such virtues, who is not given to anger, who is very wise, who knows your wishes, who lived as you wished, who bore you children as fortunate as you, and who have increased your royal glory." Hearing these words, the king, disclosing her faults, recited this stanza:

"Khiḍḍāratisamāpannaṃ, anatthavasam āgataṃ.
Sā maṃ sakānaṃ puttānaṃ, ayācaṃ yācate dhanaṃ
So'haṃ dadāmi sāratto bahuṃ uccāvacaṃ dhanaṃ
Suduccajaṃ cajitvāna, pacchā socāmi dummano
Ubbariṃ tena dosena dajjāmi dakarakkhano."

"Lord! this Nandā Devī has not refused me the enjoyments of the pleasures of sense, and now, having me under her control, asks me for ornaments and trinkets which she should not ask me for. She asks me for ornaments which, out of love for my other queens and their children, I have given for their adornment, for which she has no right to ask. I gave them to her in the heat of my desire, little knowing that I should repent it in the future.

Again, she strips my children of their ornaments, on the pretext that the king gave them to her, and disregards their tears; nay, she is delighted to think that she has taken them. Then the other queens and the children come to me and say, 'Why did you give us these things, and why do you now take them back?' And I am grieved when the little ones cry and weep about me, and say that I have acted so because of the interference of this queen. Then I repent, and think to myself what I did was wrong; but I find it impossible to comfort them, though I give them twice as much as they had at first from my royal treasury. It is on account of her that such annoyance befalls me. It is on account of these faults that I should give her to the water-demon."

"Well, you have told me why you would surrender your queen, but your brother has been of great assistance to you. Why should you give him over to the water-demon?" inquired the Ascetic. And he described the brother's virtues thus:

> "Yen'ocitā janapadā ānītā ca paṭiggahaṃ
> Ābhatā pararajjēhi abhibhaṭṭhāya bahuṃ dhanaṃ
> Dhanuggahānaṃ pavaraṃ sūraṃ Tikhiṇamantinaṃ
> Bhātaraṃ kena dosena dajjāsi dakarakkhano."

"Great king! when you had gone away from your mother-country, and were living in a strange land, did not he fill you with honours and place you upon the throne? He, the Prince Tīkshaṇa Mantri, conceived in the same womb that bore you, who is far superior to all the bowmen of Dambadiva—why will you give him up to the water-demon? The Prince Tīkshaṇa was born when your mother, Talatā Devī, had poisoned the late King Cūḷanī, and was living with the Brahmin. Although born at that time, he was the son of the dead King Cūḷanī. When the Prince Tīkshāṇa Mantri grew up, the Brahmin gave him a sword, and said, 'Take this, and stay near

me.' The prince, thinking the Brahmin was his father, attended upon him. [There were hypocrites in those days as at the present time.] And a certain minister addressed the prince secretly: 'Prince, you are not this man's son. When you were in your mother's womb, your mother killed your father for love of this Brahmin, and installed him king. You are the son of the great King Cūḷanī.' Thereupon the prince was enraged, like a snake beaten with a club, and thought of killing the Brahmin by means of a stratagem. So he entered the palace and gave the sword which the Brahmin had given him to one of the men who was standing there, and to another he said, 'Say that that is your sword, and make a brawl about it.' So saying, he went into the palace. Then the two men, saying, 'This is my sword,' each claimed the sword, the one asking the other how he came by it; and they fell to quarrelling. The prince, as if he had known nothing of the matter before, sent a man to see what the quarrel was about. The man returned and said, 'A man is claiming your sword as his own, and tries to wrest it out of another's grasp; the two are quarrelling.' The Brahmin, on hearing this, asked what the matter was. And the prince inquired of him, 'Does the sword you gave me belong to another?' The Brahmin continued: 'What are you saying? When I have in my store hundreds and thousands of swords, why should I give to my only son another man's sword?' 'If so,' the prince continued, 'can you distinguish the sword you gave me? Shall I get it for you to examine?' The Brahmin said, 'Why, my son? Do I not know the sword I gave you? Fetch it at once.' The prince sent for the sword, and drawing it from the scabbard, said, 'Look!' and, under pretence of showing it to the Brahmin, held the scabbard in the left hand, and with a single blow cleft the Brahmin's head in twain, as by a lightning-stroke, so that the head

fell at his feet. Then he removed the dead Brahmin from the royal palace, cleaned the house, and raised the royal standard in his own honour. His mother then told him how Cūḷanī was still alive at Sāgala. Hearing that, Prince Tīkshaṇa Mantri, attended with his four hosts of men, went to Sāgala and brought back his brother, and installed him as king. That prince had an instantaneous insight into things, and on that account he was known over Dambadiva as Prince Tīkshaṇa Mantri." When he had thus said the Ascetic inquired, "Why will you give such a brother as this to the water-demon?" Hearing this, the king disclosed his brother's faults in this stanza:

"Mayocitā janapadā ānitāca patiggahaṃ
Ābhataṃ pararajjehi abhibhaṭṭhāya bahuṃ dhanaṃ
Dhanuggahānaṃ pavaro sūro tikhiṇamantino
Mayā so sukhito rājā atimaññati dārako
Upaṭṭhānam pi me ayye na so eti yathā pure
Bhātaraṃ tena dosena dajj'āhaṃ dakarakkhano."

He thinks, "I brought this person, who was without riches, to this city, and installed him king. There is none in all Dambadiva superior to me in all the science of the bow—whether to draw the bow or speed the shaft—not to speak of other matters. At first, when coming to attend upon the king, he used to come earlier than the rest, but now, such is his pride, he comes very late, sometimes never at all. This is the fault for which I will give him as a prey to the water-demon." The Ascetic then said, "Well, this is the fault for which you would give your brother to the demon. Why will you give up Dhanusekhara?" Then he recited this stanza:—

"Eka rattaṃ va ubhayō tvañcāpi Dhanusekhavā.
Ubhojāt'ettha Pañcālā, sahāyā susamāvasā
Cariyāyaṃ anubandhittho ekadukkhasukho tava
Ussukko te divārattiṃ, sabbakiccesu vavaṭo
Sahāyaṃ kena dosena, dajjāsi dakarakkhano."

"O king! Dhanusekhara is a person very clever in the science of the bow—to pull a strong bow and let go the string. He was born in this Pañcāla on the same day as you. He clave to you as your own shadow, and enjoyed and suffered happiness and sorrow equally with you. Moreover, he attended upon you unceasingly night and day. Why should you give up such a friend as he is?"

Hearing this, the king, disclosing Dhanusekhara's faults, recited these three stanzas:

"Cariyāyaṃ ayaṃ ayye pajagghittho mayā saha
Ajjāpi tena vaṇṇena ativelaṃ pajagghati.
Ubbariyāpi me ayye mantayāmi rahogato
Anāmantova pavisati pubbe appaṭivedito
Laddhavāro katokāso ahirīkaṃ anādaraṃ
Sahāyaṃ tena dosena, dajj'āhaṃ dakarakkhano."

"My lord! this friend of mine has from his boyhood eaten and drank with me, played with me, and lived with me. Having lost all fear of me now that I am king, he has no love or respect for me, as he once had. What is more, as no guard is set upon him, he may talk with my queen at any time in private, and although the guards try to stop it, he abuses them and threatens them, and then fearlessly goes to the place where she is and works her mischief. He clasps his hands and laughs in my presence. He treats me in the same way as he did when I was poor. Unordered he comes to the place where I am. For these faults I would give my friend to the water-demon." The Ascetic, in the same manner as before, said, "Because of this fault you give your friend to the water-demon. Kevaṭṭa is a person of great service to you;" and describing his qualities, he recited this stanza:

"Kusalo sabbanimittānaṃ rudaññū āgatāgamo
Uppāde supine yutto niyyāne ca pavesane
Paddho bhummantalikkhasmiṃ nakkhattapadakovido.
Brāhmaṇaṃ kena dosena dajjāsi dakarakkhano."

"Great king! this Kevaṭṭa is a person who, by the power of his science, could tell unspoken the thoughts of others as if he saw them with his own eyes. He is very clever in the knowledge of royal laws and other laws. He knows how to interpret dreams. He knows perfectly what expeditions will succeed, what will fail. He also knows all about the eclipse of the moon and of the sun. So clever is he in devising plans that he could find a way to join earth to heaven. He has wisdom to effect any aim. He is great in counsel. Why give such a Brahmin as this to the water-demon?" The king, disclosing the faults of the Brahmin, recited this stanza:

"Parisāyapi me ayye, ummīletvā udikkhati
Tasmā ajja bhamuṃ luddaṃ dajjāhaṃ dakarakkhano."

"When I am seated on my throne, attended by the ministers of my court, this Brahmin puckers his forehead, raises his eyebrows, showing eyes as red as a jungle-cock, glaring at me as if in anger. When I see this fellow's aspect, which would scare a man even in a dream; when I see his figure, teeth, face, and eyes as a fiend's, I am as frightened as if I saw a demon. For these reasons I should give this Brahmin monster to the demon." Hearing this, the Ascetic said, "You said, O king, that you would give your mother and the other four successively to the water-demon as his prey, and that, after giving them, you would regard your royal power and glory as little as the rheum a man voids in the morning, and give your life to save Paṇḍit Mahauṣadha. What virtue, either in the past or present, do you see in him that you should do such a thing as this?" Then the Ascetic, describing the power and glory of the king, recited these stanzas:

"Sa samuddapariyāyaṃ mahiṃ sāgarakuṇḍalaṃ
Vasundharaṃ āvasasi amaccaparivārito.
Cāturanto mahāraṭṭho vijitāvī mahabbalō
Pathavyā ēkarājāsi yaso te vipulaṃ gato

Solasitthisahassāni āmuttamaṇikuṇḍalā
Nānājanapadā tāyo devakaññāsamāpabhā.
Evaṃ sabbaṅgasampannaṃ sabbakāmasamiddhinaṃ
Sukhitānaṃ piyaṃ dīghaṃ jīvitaṃ āhu khattiyā
Atha tvaṅ kena vaṇṇena, kena vā pana hetunā.
Paṇḍitaṃ anurakkhanto pānaṃ cajasi duccajaṃ."

"Great king! having become chief ruler over Dambadiva's ten thousand yodunas, whose confines are on every side of the shores of the ocean, you advise the other princes who are your servants. You are attended by a host of ministers and powerful forces. You have conquered all. You have power and glory like Śakra. Moreover, you are attended by sixteen thousand ladies resplendent in various queenly adornments, earrings set with precious stones, and the like. Do you not possess kingdoms, towns, villages, royal villages, houses, parks, fields, clothes, jewels, food and drink, men-servants and maid-servants, sons and daughters, cattle and buffaloes, silver and gold, elephants and horses, chariots, doolies, and palanquins, and the four hosts that attend a king? All these things you have—a house, as it were, for the five pleasures to riot in. Such things your soul enjoys. And have not the wise said that a man has no treasure but his soul? Why should you, on account of Mahauṣadha Paṇḍit, make such a sacrifice as men do not make or think of?" After that the king said, "My lord! What say you? If not I alone, but the gods and Brahmas of the ten thousand Sakvaḷas also, and other gods, such as the gods of the reptiles and the snakes, and the kings called Ananta, in each Sakvaḷa, were every one of them to create to himself a thousand mouths, and to describe the virtues of my son, Mahauṣadha Paṇḍit, by each different mouth, telling of different virtues until their lives' end, even then I do not think they could finish describing his virtues and see to the end of them. A Paṇḍit of such incomparable wisdom as this Paṇḍit there has not existed in the past, and never will be born in the future. Therefore I

will describe a small virtue like showing the sky through the eye of a needle :

> "Yathāpi āgatē ayye mama hatthaṃ Mahosadhe.
> Nābhijānāmi dhīrassa anumattam pi dukkataṃ
> Sace ca kismica kāle maraṇaṃ me pure siyā
> Putte ca me paputte ca sukhāpeyya Mahosadho.
> Anāgataṃ paccuppanaṃ sabbam atthaṃ vipassati.
> Anāparādhakamman taṃ neva dajjaṃ dakarakkhano."

"Lord! since this Mahauṣadha Paṇḍit came hither, up to this very hour of this very day, I saw not nor heard of the least fault in him. This it was in him that pleased me, and if my name be wiped out first he will, by the fruits of his wisdom, place all my children and grandchildren in happiness, and not let any calamity befall them. Again, like an all-wise supreme Buddha, by the power of his wisdom, he knows fully both the gain and loss, the good and evil, that prevail, that will prevail, that have prevailed. That faultless and sweet Paṇḍit, while I live, shall not be given to the water-demon to be his prey." So the king, speaking what was in his mind, described the virtues of the Bōsat without reserve, making them as plain for all to see as though he inscribed them on the moon's full orb. When the king, in all honesty, spoke the opinion that was in his mind, the Ascetic, in order that all who were collected in that vast assembly might hear, recited these stanzas, so that the matter might be the better proclaimed :

> "Idaṃ suṇotha Pañcālā Cūḷaniyassa bhāsitaṃ
> Paṇḍitaṃ anurakkhanto pāṇaṃ cajati duccajaṃ.
> Mātu bhariyāya bhātucca sakhino Brahmaṇassa ca
> Attanocāpi Pañcālo channaṃ cajati jīvitaṃ
> Evaṃ mahiddhikā paññā nipuṇā sādhuchintanī
> Diṭṭhadhamme hitatthāya samparāye sukhāya ca."

"O meritorious men! hear what I say. King Cūḷanī says that he would give the five persons, including his

mother who bore him, as a prey to the water-demon, and, finally, his own life also to save this Mahauṣadha Paṇḍit, which fact, meritorious citizens, do you all hear and keep in mind."

Thus it is that wisdom, because it accomplishes any thought of man, is supernatural and miraculous. It is as hard to capture as a horse's hair split into a hundred parts; and because it is of unspeakable assistance to man for all his good in this world and in the next, it is thought to be the only highest good. In these words the Ascetic, like one placing a pinnacle of precious stones on the top of a palace, made on the seven precious things, built of the virtue of his wisdom, proclaimed the wisdom of the Bōsat, exalting it, and made an end of the Ummagga Jātaka, concluding it with the question of the water-demon. Thus our Lord Buddha, the Lord of the three worlds, having proclaimed the four sublime truths, of suffering, of the cause of suffering, described the exercise of his wisdom in the hearing of the Bhikkus, who assembled in the court of Dharma, as if he were drawing it on the orb of the moon. That proclamation of the Dharma did great good to many mortals, gods, nāgās, and supuṇṇās. After he had thus related the Jātaka, the Buddha explained who those great personages were, beginning with Mahauṣadha Paṇḍit, and recited this stanza:

"Bheri Uppalavaṇṇāsi pitā Suddhōdano ahu
Mātā āsi Mahāmāyā Amarā Bimbasundarī
Suvo ahosi Ānando Sāriputtosi Cūḷanī
Mahosadho lokanātho evaṃ dhāretha jātakaṃ."

"Mendicants! the Ascetic of that time is the great nun, Uppalavaṇṇa; the Paṇḍit's father, Siriwaḍḍhana Siṭu, is King Suddhodana; the Paṇḍit's mother, Sumanā Devī, is Queen Mahāmāyā; and the Paṇḍit's wife, Amarā Devī, is Princess Yasodharā, who bore my son,

Prince Rāhula, being the chief queen over a hundred and sixty-nine thousand queens; and the parrot who conveyed all secret messages, and did the Paṇḍit every service, is my brother, Ānanda Thera, who is the chief of those who attend upon Buddha, and the chief of the wise, the mine of the Dharma, the lover of Buddha, and who is like the full moon in the sky of my Buddhahood; King Cūḷanī Brahmadatta, who at that time brought eighteen Akkhohiṇīs of men to the city where the Paṇḍit was, and ran away defeated, is Sāriputta Thera, the chief of the wise except myself, who is as my right hand; Mahauṣadha Paṇḍit, who at that time, from his seventh year, surpassed the five wise Paṇḍits, Senaka, Pukkusa, Kāvinda, Devinda, and Kevaṭṭa, in wisdom, is I myself, who am now the supreme Buddha."

Here ends the Ummagga Jātaka.

Printed by Ballantyne, Hanson & Co.
Edinburgh & London

A COMPLETE LIST OF

BOOKS & PERIODICALS,

PUBLISHED AND SOLD BY

LUZAC and Co.,

Publishers to the India Office, the Asiatic Society of Bengal, the University of Chicago, etc.

(With Index)

1740

LONDON:
LUZAC & Co.
46, GREAT RUSSELL STREET (Opposite the British Museum).
1898.

MESSRS. **LUZAC & Co.** having been appointed **OFFICIAL AGENTS FOR THE SALE OF INDIAN GOVERNMENT PUBLICATIONS** and **PUBLISHERS TO THE SECRETARY OF STATE FOR INDIA IN COUNCIL,** are able to supply at the shortest notice all Works published by the **GOVERNMENT OF INDIA.**

They have also been appointed **OFFICIAL ENGLISH AGENTS AND PUBLISHERS** to the **ASIATIC SOCIETY OF BENGAL,** and **THE UNIVERSITY OF CHICAGO,** and keep all Works published by the above Society and University in stock.

ORIENTAL STUDENTS are invited to submit to **Messrs. LUZAC & Co,** their **MANUSCRIPTS** for publication before sending them elsewhere.

Messrs. LUZAC and Co. are able to Supply, at the Shortest Notice and most favourable Terms, **all English, Foreign,** and **Oriental Books** and **Periodicals. Monthly Lists** Issued Regularly and Sent Gratis on Application.

Messrs. LUZAC and Co. have a Large Stock of New and Second-hand Oriental Works, of which they issue regularly Lists and Catalogues, which are to be had on application.

COMPLETE LIST OF

BOOKS AND PERIODICALS,

PUBLISHED AND SOLD BY

LUZAC and Co.

American Journal of Theology. Edited by Members of the Divinity Faculty of the University of Chicago. Vol. I. (Vol. II in progress). Quarterly. Annual Subscription. 14*s.* 6*d.*

"The theologians of America are attempting to supply a real need... it aims at a complete presentation of all recent theological work ... we give it a hearty welcome, as a scheme likely to prove of real utility to theological students and to the cause of truth." — *Guardian.*

American Journal of Semitic Languages and Literatures (continuing Hebraica). Edited by WILLIAM R. HARPER and the Staff of the Semitic Department of the University of Chicago. Vol. I—XIII. (Vol. XIV in progress). Published quarterly. Annual subscription. 14*s.*

American Journal of Sociology. Vol. I—III. (Vol. IV in progress). Published quarterly. Annual subscription. 10*s.* 6*d.*

Ánandás'rama Sanskrit Series. — Edited by Pandits of the Ánandás'rama. Published by Mahádeva Chimnáji Ápte, B.A., LL.B., Pleader High Court, and Fellow of the University of Bombay. Nos. 1 to 35. In 42 Vols. Royal 8vo. Price of the set £ 16. Single Vols. at different prices.

Asiatic Society of Bengal, Journal of. Messrs Luzac and Co are the sole agents for Great Britain and America of the Asiatic Society of Bengal and can supply the continuation of the Journal at 3*s.* each No., of the Proceedings at 1*s.* each No. As they keep a large stock of the Journal and Proceedings, they can also supply any single No. at the published price.

Assab'iniyya. — A philosophical Poem in Arabic by Mūsā B. Tūbi. Together with the Hebrew Version and Commentary styled Bāttē Hannefeš by Solomon Immānuēl Dapiera. Edited and translated by HARTWIG HIRSCHFELD. 8vo. pp. 61. 2*s.* 6*d.* net.

Assyrian and Babylonian Letters. 4 vols. See: Harper.

Aston (W. G.) — A Grammar of the Japanese Written Language. Second Edition, enlarged and improved. Roy. 8vo. Cloth. pp. 306. (Published 28*s.*) Reduced-Price, 18*s.*

Aston (W. G.) — A Short Grammar of the Japanese Spoken Language. Fourth Edition. Crown 8vo. Cloth. pp. 212. (Published 12*s.*) Reduced-Price, 7*s.* 6*d.*

Babylonian and Oriental Record. (The) — A Monthly Magazine of the Antiquities of the East. Edited by Prof. TERRIEN DE LACOUPERIE. Vol. I—VI. (Vol. VII in progress). Published monthly. Single Numbers, 1*s.* 6*d.* each.

Babylonian Magic and Sorcery. See: King.

Bāna's Kadambari. Translated, with Occasional Omissions, with a full Abstract of the Continuation of the Romance by the Author's Son Bhushanabhatta, by C. M. RIDDING. 8vo. Cloth. pp. XXIV, 232. 10*s.*

Bāna's Harsa Carita. An Historical Work, translated from the Sanskrit, by E. B. Cowell and F. W. Thomas. 8vo. Cloth. pp. XIV, 284. 10*s.*

Bezold (Ch.) — Oriental Diplomacy: being the transliterated Text of the Cuneiform Despatches between the King of Egypt and Western Asia in the XVth. century before Christ, discovered at Tell el Amarna, and now preserved in the British Museum. With full Vocabulary, grammatical Notes, &c., by CHARLES BEZOLD. Post 8vo. Cloth. pp. XLIV, 124. 18*s.* net.

"For the Assyriologist the book is a servicable and handy supplement to the British Museum volume on the Tell El-Amarna tablets. The author is specially skilled in the art of cataloguing and dictionary making and it is needless to say that he has done his work well". — *The Academy.*

"Die in dem Hauptwerke (The Tell el Amarna Tablets in the British Museum with autotype Facsimiles, etc.) vermisstte Transcription des Keilschrifttextes der Tafeln, sowie ein sehr ausführliches, mituntur die Vollständigkeit einer Concordanz erreichendes Vocabulary bietet die Oriental Diplomacy von C. Bezold, das eben deshalb gewissermassen als Schlüssel zu dem Publicationswerke betrachtet werden kann." — *Liter. Centralblatt.*

„Wichtig und sehr nützlich vor allem wegen der Einleitung und des Wörterverzeichnisses ... Transkription und kurze Inhaltsangabe der Briefe sehr zweckmässig .... eine anerkennenswerthe Leistung."
Deutsche Litteraturzeitung.

Biblia. — A Monthly Magazine, devoted to Biblical Archaeology and Oriental Research. Vol. I—X. (Vol. XI in progress). Published monthly. Annual Subscription, 5*s.*

Biblical World (The) — Continuing the Old and New Testament Student. Edited by WILLIAM R. HARPER. New Series. Vol. I—X. (Vol. XI and XII in progress). Published monthly. Annual Subscription, 10*s.* 6*d.*

"The Biblical World makes a faithful record and helpful critic of present Biblical Work, as well as an efficient practical and positive independent force in stimulating and instructing the student, preacher and teacher"

Bibliographical List of Books on Africa and the East. Published in England. 2 Vols. Vol. I. Containing the Books published between the Meetings of the Eighth Oriental Congress at Stockholm, in 1889, and the Ninth Congress in London in 1892. Vol. II. Containing the Books published between the Meetings

of the Ninth Oriental Congress in London, in 1892, and the Tenth Oriental Congress at Geneva, in 1894. Systematically arranged, with Preface and Author's Index, by C. G. Luzac. 12mo. each Vol. 1*s.*

Bibliotheca Indica. — Messrs Luzac & Co. are agents for the sale of this important series and keep most of the numbers in stock.

Blackden (M. W.) and G. W. Frazer. — Collection of Hieratic Graffiti, from the Alabaster Quarry of Hat-Nub, situated near Tell El Amarna. Found December 28th. 1891, copied September, 1892. Obl. pp. 10. 10*s.*

Buddhaghosuppatti; or, Historical Romance of the Rise and Career of Buddaghosa. Edited and translated by JAMES GRAY, Professor of Pali. Rangoon College. Two Parts in one. Demy 8vo. Cloth. pp. VIII, 75 and 36. 6*s.*

Budge (E. A. Wallis) — The Laughable Stories collected by Bar-Hebraeus. The Syriac Text with an English Translation, by E. A. WALLIS BUDGE, Litt. D., F. S. A., Keeper of the Department of Egyptian and Assyrian Antiquities, British Museum. 8vo. Cloth. 21*s.* net. [Luzac's Semitic Texts and Translation Series, Vol. I].

"Dr. BUDGE's book will be welcome as a handy reading book for advanced students of Syriac, but in the mean time the stories will be an addition to the literature of gnomes and proverbs, of which so many are found in India, and in Persian, Hebrew and Arabic, although not yet published. We are happy to say that Dr. BUDGE's new book is well edited and translated as far as we can judge". — *Athenæum.*

"The worthy Syrian Bishops idea of humour may excite admiration when we hear that he collected his quips in the grey dawn of the middle ages". — *Pall Mall Gazette.*

"Man sieht, das Buch ist in mehr als einer Hinsicht interessant, und wir sind Budge für die Herausgabe aufrichtig dankbar. — *Lit. Centralb.*

"Sous le titre de *Récits amusants*, le célèbre polygraphe syrien Barhébraeus a réuni une collection de sept cent vingt-sept contes, divisés en vingt chapitres et renfermant des aphorismes, des anecdotes et des fables d'animaux ayant un caractère soit moral, soit simplement récréatif. Le livre nous était connu par quelques spécimens publiés précé-

dement. M. BUDGE, qui a déja rendu tant de services aux lettres syriaques, vient d'éditer l'ouvrage entier avec une traduction anglaise ..... En tous cas, M. B. a eu raison de ne pas faire un choix et de donner l'ouvrage en son entier .... Les aphorismes, écrits dans un style concis et avec, une pointe dont la finesse n'est pas toujours sensible, présentent des difficultés de traduction dont M. B. a généralement triomphé." — *Revue Critique.*

"È questo un libro singolare, appartemente ad un genere assai scarso nella letteratura siriaca, quantunque così ricca, cioè a quello dell'amena letteratura. Bar Ebreo scrisse questo libro nella vecchiaia, o forse allora mise insieme e ordinò estr atti che avea prese nelle lunghe letture da lui fatte, di tanto opere e cosi svariate .... I cultori degli studi siriaci saranno assai grati al Dr. Budge per questo suo novello contributo; l'edizione per carte e per tipi è veramente bellissima." — *La Cultura.*

Budge, see Luzac's Semitic Text and Translation Series. Vols. I, III, V and VII.

Cappeller (Carl) — A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. Royal 8vo. Cloth. pp. VIII, 672 [Published £ 1. 1*s*]. Reduced to 10*s*. 6*d*.

"Linguistic and other students should hail with satisfaction the publication of a cheap and handy Sanskrit-English Dictionary, such as is now to be found in the new English edition of Prof. CAPPELLER's Sanskrit-German 'Wörterbuch,' recently published by Messrs. Luzac. The book is well adapted to the use of beginners, as it specially deals with the text usually read in commencing Sanskrit; but it will be of use also to philological students — or such as have mastered the Nāgari character — as it includes most Vedic words, a great desideratum in many earlier dictionaries, especially such as were founded on native sources. The basis of the present work is, on the contrary, the great lexicon of Boethlingk and Roth with the addition of compound forms likely to be of service to beginners." — *Athenæum.*

"The English edition of Prof. CAPPELLER's Sanskrit Dictionary is some thing more than a mere translation of the German edition. It includes the vocabulary of several additional texts; many compounds have been inserted which are not given in the Petersburg lexicons; and some improvements have been made in the arrangement. The errors enumerated by the reviewer of the *Academy* have for the most part been corrected, though a few still remain. .... The book is certainly the cheapest, and, for a beginner, in some respects the best, of existing Sanskrit-English dictionaries." — *Academy.*

"Professor CAPPELLER furnishes the Student of Sanskrit, if not with a complete Lexicon, — for that he tells us, was not his object, — still with a handy and yet very full vocabulary of all the words occurring in the texts which are generally studied in that language. His plan is to avoid all unnecessary complications, to give each word in such a manner

as to show its formation, if it is not itself a stem. It is not merely an English version of the author's Sanskrit-German Dictionary, nor merely an enlarged edition of the same; it is a new work, with a distinct plan and object of its own. We can recommend it to the Sanskrit student as a sufficient dictionary for all practical purposes, which will enable him to dispense with larger and more costly and complicated Lexicons till he has acquired a considerable proficiency in this difficult and scientific language." — *Asiatic Quarterly Review.*

Ceylon. A Tale of Old..... See: Sinnatamby.

Chakrabarti (J. Ch.) — The Native States of India. 8vo. Cloth. pp. XIV, 274. With Map. 5*s.* net.

Cool (W.) — With the Dutch in the East. An Outline of the Military Operations in Lombock, 1894, Giving also a Popular Account of the Native Characteristics, Architecture, Methods of Irrigations, Agricultural Pursuits, Folklore, Religious Customs and a History of the Introduction of Islamism and Hinduism into the Island. By Capt. W. COOL (Dutch Engineer), Knight of the Order of Orange Nassau; decorated for important War Services in the Dutch Indies; Professor at the High School of War, the Hague. Translated from the Dutch by E. J. Taylor. Illustrated by G. B. HOOYER. Late Lieut. Col. of the Dutch Indian Army; Knight of the Military Order of William; decorated for important War Services in the Dutch Indies. Roy. 8vo. Cloth. 21*s.*

"There are, it is to be feared, but few books published in this country from which English readers can obtain information as to the doings of the Dutch in their Eastern colonies. — For this reason we are glad that Capt. Cool's account of the Lombock expedition has been translated." — *Athenæum.*

"The book contains an interesting account of the Balinese and Sassak customs, and throws some light on the introduction of the Mahomedan and Hindu religions into Lombock ... The translation by Miss E. J. Taylor is satisfactory, and some of the illustrations are excellent." — *The Times.*

"Lombock forms a small link in the long chain of volcanic lands ... To folklorists and students of primitive religions it has always presented many attractive features ... They will be much interested in the local traditions recorded in the volume before us. Miss Taylor's version deserves a word of recognition, and the general equipment of the book is creditable to the Amsterdam press. There is a good index." — *Academy.*

"The author not only describes the military operations, but gives a full history of Lombock and its people. Much curious information as to a land very much out of the way and little known to English readers is given. In addition the account of the actual warfare is full of incident. The book is freely illustrated." — *Yorkshire Daily Post.*

"This is a work which will no doubt attract considerable attention, both in the West and throughout the East. Miss Taylor has acquitted herself as a translator with rare ability and taste, and the comprehensive and excellent way in which the work is illustrated adds an additional charm to what is at once the most entertaining and most attractive chapter of Netherlands Indian history." — *European Mail.*

"Besides containing a great deal of information concerning this hitherto very slightly known island and its inhabitants, Captain Cool's volume is profusely and excellently illustrated ... Miss Taylor's translation of it is fluent and thoroughly readable." — *Glasgow Herald.*

Cowell, E. B., See: Bāna's Harsa Carita.

Cowper (B. H.) Principles of Syriac Grammar. Translated and abridged from the work of Dr. HOFFMANN. 8vo. Cloth. pp. 184. *7s. 6d.*

Cust (R. N.) — The Gospel Message or Essays, Addresses, Suggestions and Warnings of the different aspects of Christian Missions to Non Christian Races and peoples. 8vo. pp. 494. Paper *6s. 6d.* Cloth. *7s. 6d.*

".... There are few objects of controversy in missionary matters which are not very fully discussed by Dr. CUST, and if we not infrequently differ from him we gladly thank him for copious information and the benefits of his long experience". — *Guardian.*

"It is a big book. it ranges over a very wide field, and it is never dull or dry". — *Expository Times.*

"The scheme is so comprehensive as to include almost every detail of the missionary enterprise. Every essay is stamped, of course with the personality of its author, whose views are expressed with characteristie force and clearness". — *The Record.*

Cust (R. N.) — Essay on the Common Features which appear in all Forms of Religious belief. Post 8vo. Cloth. pp. XXIV, 194. *5s.*

"Dr. CUST has put his very considerable knowledge to excellent purposes in this modest little publication. He seems most at home with the faiths of the East, but even the most elementary of savage creeds have not escaped him". — *Pall Mall Gazette.*

Cust (R. N.) — Essay on Religious Conceptions. Post 8vo. Cloth. pp. V, 148. *5s.*

Cust (R. N.) — Linguistic and Oriental Essays. Fourth Series. From 1861 to 1895. 8vo. pp. XXV, 634. Paper Covers. 16*s.*, Cloth. 17*s.* 6*d.*

Dawlatshah's Lives of the Persian Poets. Edited by EDWARD G. BROWNE, Lecturer in Persian in the University of Cambridge. Vol. 1. Tadhkiratu'sh Sh'arā. 8vo. Cloth. 18*s.* net.

Edkins (Joseph) — China's Place in Philology. An Attempt to show that the Languages of Europe and Asia have a common Origin. Demy 8vo. Cloth. pp. XXIII, 403. (Published 10*s.* 6*d.*) 7*s.* 6*d.*

Edkins (Joseph) — Introduction to the Study of the Chinese Characters. Royal 8vo. Boards. pp. XIX, 211, 101. (Published 18*s.*) 12*s.* 6*d.*

Edkins (Joseph) — Nirvana of the Northern Buddhists. 8vo. pp. 21. Reprint. 6*d.*

Edkins (Joseph) — Chinese Architecture. Contents. — 1. Classical Style. — 2. Post-Confucian Style. — 3. Buddhist Style. — 4. Modern Style. 8vo. pp. 36. 1*s.*

Edkins (Joseph) — Chinese Currency. Roy. 8vo. pp. 29. 1*s.*

Edkins (Joseph) — Ancient Symbolism among the Chinese. Cr. 8vo. pp. 26. 6*d.*

Efes Damîm. — A Series of Conversations at Jerusalem between a Patriarch of the Greek Church and a Chief Rabbi of the Jews, concerning the Malicious Charge against the Jews of using Christian Blood. By J. B. LEVINSOHN. Translated from the Hebrew by Dr. L. LOEWE. Roy. 8vo. Cloth. pp. XVI, 208. (Published 8*s.*) Reduced Price 2*s.* 6*d.*

Eitel (E. J.) — Europe in China. The History of Hongkong. From the Beginning to the year 1882. 8vo. Cloth. pp. VII, 575. With Index. 15*s.* net.

"His work rises considerably above the level commonly attained by colonial histories written from a colonial point of view". — *Times.*

"His painstaking volume is really a detailed history of the colony and of the adminstration of successive governors from 1841 down to the present day". — *Daily Telegraph.*

"This is an interesting book. The subject is full of matter, and Dr. EITEL has, as a rule, treated it successfully. — *Athenæum.*

"..... The student will find Dr. EITEL's book a very storehouse of information .... has told it with a mastery of fact that vouches for his industry and perseverance". — *Saturday Review.*

Gladstone (Right Hon. W. E.) — Archaic Greece and the East. 8vo. pp. 32. 1*s.*

Gribble (J. D. B.) — A History of the Deccan. With numerous Illustrations, Plates, Portraits, Maps and Plans. Vol. I. Roy. 8vo. Cloth. 21*s.*

„In a style easy and pleasant the author tells the story of the Mohammedan occupation of the Deccan .... the general style of the book and the admirable photographs and drawings with which it is enriched leave nothing to be desired". — *Athenæum.*

"Mr. J. D. B. GRIBBLE has accomplished a difficult task. He has constructed from original materials a continuous narrative of one of the most confused periods of Indian history. He has also presented it with a lucidity of style which will go far to render it acceptable to the reading public .... The book is illustrated by a number of interesting reproductions of scenery and architecture in Southern India. These and the maps, plans, and clear genealogical tables reflect credit both upon the author and the publisher". — *Times.*

"Mr. GRIBBLE has brought great industry and knowledge of the country to this compilation .... The work is of some historical importance". — *Saturday Review.*

Gray (James). See Buddhaghosuppatti.

Gray (James). See Jinalankara.

Guide to the Dutch East Indies. By Dr. J. F. van BEMMELEN and G. B. HOOYER. Trans. from the Dutch by the Rev. B. J. BERRINGTON B.A., with 16 Plates, 13 Maps and Plans, and a copious index. Sm. 8vo. pp. 202. 1*s.* 6*d.*

"For any one going in that direction this remarkably complete little work is indispensable". — *Pall Mall Gazette.*

"The guide book omits nothing needed by the traveller. It describes the necessary outfit, customs afloat and ashore, mode of living, how to dress, how often to bathe, who to tip, and how much". — *The Shipping World.*

Guirandon (F. G. de) — Manuel de la langue foule, parlée dans la Sénégambie et le Soudan. Grammaire textes, vocabulaire. 8vo. Cloth. pp. 144. 6*s*.

Halcombe (Charles J. H.) — The Mystic Flowery Land. A Personal Narrative. By CHARLES J. H. HALCOMBE. Late of Imperial Customs. China, 8vo. Cloth. gilt. pp. 226. 16*s*.

"This valuable and handsome volume contains thirty long chapters, a frontispiece of the Author and his wife — the latter in her Oriental costume — numerous fine reproductions from photographs, and several beautiful coloured pictures representing many scenes and phases of Chinese life, etchings and comprehensive notes by the Author.

"His pages are full of incident and his narrative often vivid and vigorous". — *Times*.

"The illustrations are good and numerous. Many are facsimiles of coloured Chinese drawings showing various industrial occupations: others are photogravures representing buildings and scenery". — *Morning Post*.

"Handsomely attired in red, yellow and gold, with Chinese characters to give further appropriateness to the outer garb, is this volume of freely illustrated personal experience in China.... Mr. HALCOMBE gives a graphic description of places and peoples, with their manners and customs". — *Liverpool Courier*.

"The illustrations are all good, and the Chinese pictures reproduced in colours interesting. We have not seen any of them before". — *Westminster Review*.

Hansei Zasshi. Monthly. Vol. I—XII. (Vol. XIII in progress). Annual subscription. 6*s*.

Hardy (R. Spence) — The Legends and theories of the Buddhists. Compared with History and Science. 8vo. Cloth. pp. 244. 7*s*. 6*d*.

Harîri. — The Assemblies of al Harîri. Translated from the Arabic with an Introduction and notes, Historical and Grammatical, by TH. CHENERY and F. STEINGASS. With Preface and Index, by F. F. ARBUTHNOT, 2 Vols. 8vo. Cloth. pp. X, 540 and XI, 395. £ 1.10*s*.

Harper (Robert Francis) — Assyrian and Babylonian Letters, belonging to the K. Collection of the British Museum. By ROBERT FRANCIS HARPER, of the University of Chicago. Vols. I to IV. Post 8vo. Cloth. Price of each Vol. £ 1. 5*s*. net.

"The Assyriologist, will welcome them with gratitude, for they offer

him a mass of new material which has been carefully copied and well printed, and which cannot fail to yield important results." — *Athenæum.*

"The book is well printed, and it is a pleasure to read the texts given in it, with their large type and ample margin." — *Academy.*

Hebraica. — A Quarterly Journal in the Interests of Semitic Study. Edited by WILLIAM R. HARPER and the Staff of the Semitic Department of the University of Chicago. Vol. I—XI. Published quarterly. Annual Subscription. 14*s.*

See American Journal of Semitic Languages, etc.

India. (The Native States of). See: Chakrabarti.

India. (The Armenians in). See: Seth.

Indian Antiquary (The) — A Journal of Oriental Research in Archaeology, Epigraphy, etc. etc. Edited by R. C. TEMPLE. Vol. I—XXVI. (Vol. XXVII in progress). Annual Subscription, £ 1. 16*s.*

Indian Terms. (A Glossary of). See: Temple.

Indian Wisdom. See: Monier-Williams.

Jastrow's Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature. Compiled by M. JASTROW, Ph. D. Parts I to IX. 4to. pp. 480. 5*s.* each Part.

"This is the only Talmudic dictionary in English, and all students should subscribe to it. The merits of this work are now too well known to need repetition." — *Jewish Chronicle.*

Jinalankara or **"Embellishments of Buddha"**, by Buddharakkhita. Edited with Introduction, Notes and Translation, by JAMES GRAY. Two Parts in one. Demy 8vo. Cloth. 6*s.*

"The commendable care with which the volume has been prepared for the use of students is evident throughout its pages. — *Athenæum.*

Johnson (Capt. F. N). — The Seven Poems etc. See: Muallakat.

Johnston (C.) Useful Sanskrit Nouns and Verbs. In English Letters. Compiled by CHARLES JOHNSTON,

Bengal Civil Service, Dublin University Sanskrit Prizeman, India Civil Service Sanskrit Prizeman. Small 4to. Boards. pp. 30. *2s. 6d.*

Johnston (C.) — The Awakening to the Self. Translated from the Sanskrit of Shankara the Master. Oblong 8vo. Paper covers. *2s.*

Journal of the Buddhist Text Society of India. Edited by Sarat Candra Das, C. J. E. Vols. I to IV. 8vo. Calcutta, 1893—1897. £ 1. 10*s.*

Messrs. Luzac & Co. are the English agents for the above and can supply the Continuation. Subscription. 10*s.* each Vol.

Judson (A.) — English-Burmese Dictionary. Fourth Edition. Royal 8vo. Half bound. pp. 1752. £ 1. 12*s.*

Judson (A.) — Burmese-English Dictionary. Revised and enlarged by ROBERT C. STEVENSON. Royal 8vo. Paper covers. pp. 1192.

Kathákoça. See Tawney.

King (Leonard W.) — Babylonian Magic and Sorcery. Being "The Prayers of the Lifting of the Hand". The Cuneiform Texts of a Group of Babylonian and Assyrian Incantations and magical Formulae, edited with Transliterations, Translations, and full Vocabulary from Tablets of the Kuyunjik Collection preserved in the British Museum. By LEONARD W. KING, M. A., Assistant in the Department of Egyptian and Assyrian Antiquities, British Museum. Roy. 8vo. Cloth. 18*s.* net.

"We cannot pretend to form an adequate judgment of the merits of Mr. KING's work, but it is manifestly conceived and executed in a very scholarly spirit." — *Times.*

"Mr. KING's book, will, we believe be of great use to all students of Mesopotamian religions, and it marks an era in Assyriological studies in England.... A word of special praise is due to Mr. KING for the excellence of his autograph plates of text." — *Athenæum.*

"The work will be found a valuable addition to our knowledge of Babylonian history, and to the study of comparative philology."
Morning Post.

King, L. W. See: Luzac's Semitic Text and Translation Series, Vols. II, IV and VI.

Kittel (Rev. F.) — A Kannada-English Dictionary. By Rev. F. KITTEL, B. G. E. M. Royal 8vo. Half-Bound. pp. L. 1725. £ 1. 12*s.*

Korean Repository. Vols. I to III. Annual Subscription 15*s.* Post free.

Land (J. P. N.) — The Principles of Hebrew Grammar. By J. P. N. LAND, Professor of Logic and Metaphysics in the University of Leyden. Translated from the Dutch by REGINALD LANE POOLE, Balliol College, Oxford. Demy 8vo. Cloth. pp. XX, 219 (Published 7*s.* 6*d.*) Reduced price 5*s.*

Lives of the Persian Poets Series. See Dawlatshah.

Loewe (L.) — A Dictionary of the Circassian Language. In two Parts. English—Circassian—Turkish, and Circassian—English—Turkish. 8vo. Cloth. (Published 21*s.*) Reduced price 6*s.*

Loewe (L.) Efes Damim. See: Efes.

Luzac's Oriental List. — Containing Notes and News on, and a Bibliographical List of all new Publications on Africa and the East. Published Monthly. Annual Subscription, 3*s.* Vols. I to VIII (1890—1897) are still to be had (with Index, half-bound), at £ 2. 15*s.*

Vols. I to IV are nearly out of print and can only be sold in the set. Vols V to VIII are still to be had at 5*s.* each vol.

"It deserves the support of Oriental students. Besides the catalogue of new books published in England, on the Continent, in the East, and in America, it gives, under the heading of "Notes and News" details about important Oriental works, which are both more full and more careful than anything of the sort to be found elsewhere." — *Academy*.

"A bibliographical monthly publication which should be better known." *The Record.*

Luzac's Semitic Text and Translation Series. Vol. I: See: Budge.

Vol. II. The Letters and Despatches of Hammurabi king of Babylon about B. C. 2250, to Sin-idinnam, King of Larsa, together with other

royal and official correspondence of the same period: the Cuneiform texts edited with an Introduction and short descriptions by L. W. King, M. A.

This volume will contain about 100 letters relating to a variety of official subjects, and their contents are of great importance for the study of the history of Babylonia, Elam and the neighbouring districts about the time of the patriarch Abraham. These letters reveal the system by which Hammurabi maintained his rule in the remote provinces of his newly acquired empire, and contain some of the orders and directions which he issued for the movements of troops, for the building of canals and waterways, for the food-supply of his capital, and for the regulation of legal tribunals. The letters of Hammurabi are the oldest Babylonian despatches extant. — *Ready in June.*

Vol. III. The History of the Blessed Lady Mary the Virgin, and the History of the Image of Christ, which the men of Tiberias made to mock at; the Syriac text edited, with an English translation, by E. A. Wallis Budge, Litt. D., D. Lit., etc. — *Ready in October.*

This Life of the Virgin is the fullest known to exist in Syriac, and varies in many important particulars from the versions of which fragments have already been published. The Life has been copied from an ancient Nestorian MS., to the text of which have been added all the variants found in the XVIth century MS. in the possession of the Royal Asiatic Society of Great Britain.

Vol. IV. The Letters and Despatches of Hammurabi together with other official and private correspondence of the same period, by L. W. King, M. A.

This volume will contain a number of transliterations and translations of the texts of the 100 letters and despatches which are printed in volume 2; to these will be added indexes of proper names etc. and a List of Characters. An attempt will be made to give a description of the circumstances under which these letters were written, and short notes on points of grammar, history, etc. will be added. — *In the Press.*

Vol. V. The History of Rabban Hormizd by Mâr Simon, the disciple of Mâr Yôzâdhâḳ; the Syriac text edited, with an English translation by E. A. Wallis Budge, Litt. D., D. Lit., etc.

The text describes the life of this famous Nestorian anchorite, the building of his monastery, and the struggle which went on in the VIIth century between the rival sects of Jacobites and Nestorians in Mesopotamia. This prose version of the life of Rabban Hormizd is, probably, the source from which the metrical versions were drawn; and it is of great importance for the study of the second great development of monasticism in Mesopotamia. — *In the Press.*

Vol. VI. Babylonian Private Letters written during the period of the First Dynasty of Babylon; the Cuneiform texts edited with Introduction and short descriptions by L. W. King, M. A.

This volume will contain about 200 letters of a private nature which reveal the social condition of the country and incidentally throw much light upon the civilization of the period. From grammatical and lexi-

cographical points of view these texts are of considerable importance, for they afford numerous examples of unusual words and forms of expression. — *In the Press.*

Vol. VII. The Life of Rabban Bar-Idtâ by John his disciple; The Syrac text edited, with an English translation, by E. A. WALLIS BUDGE, Litt. D., D. Lit., etc.

Bar-Idtâ was the founder of a famous rule and monastery in Mesopotamia in the VIIth century, and the author of a verv valuable work on monastic history which is quoted with respect by Thomas, Bishop of Margâ. He was a contemporary of Babhai of Mount Izlâ, and of Jacob of Bêth Abbê.

Volumes 5, 6, and 7 will, it is hoped be ready early next year.

Macnaghten (Sir W. Hay) — Princíple of Hindu and Mohammedan Law. Republished from the Principles and Precedences of the same. Edited by the late H. H. WILSON. 8vo. Cloth. pp. 240. *6s.*

Margoliouth (D. S.) — Arabic Papyri of the Bodleian Library reproduced by the Collotype Process. With Transcription and Translation. Text in 4to. pp. 7 and 2 Facsimiles in large folio. *5s.*

Margoliouth (D. S.) — Chrestomathia Baidawiana. The Commentary of El-Baidâwi on Sura III. Translated and explained for the Use of Students of Arabic. By D. S. MARGOLIOUTH, M. A., Laudian Professor of Arabic in the University of Oxford, etc. etc. Post 8vo. Cloth. *12s.*

"The book is as scholarly as it is useful. Of particular importance are the numerous grammatical annotations which give the beginner an insight into the method of the Arabic national grammarians, and which form an excellent preparatory study for the perusal of these works in the original..... The introduction and the remarks in particular show how well Mr. MARGOLIOUTH has mastered the immense literatures of Moslim Tradition, Grammar and Kalaīm.... The perusal of the book affords pleasure from beginning to end." — *Journal Royal Asiatic Society.*

Mirkhond. — The Rauzat-us-Safa; or, Garden of Purity. Translated from the Original Persian by E. REHATSEK; edited by F. F. ARBUTHNOT. Vols. I to V. *10s.* each Vol.

Vols. 1 and 2 contain: The Histories of Prophets, Kings and Khalifs.
Vols. 3 and 4 contain: The life of Muhammad the Apostle of Allah.
Vol. 5 contains: The Lives of Abú Bakr, O'mar, O'thmàn, and Alí', the four immediate successors of Muhammad the Apostle.

Monier-Williams (Sir Monier) — Indian Wisdom; or Examples of the religious, philosophical, and ethical Doctrines of the Hindus, with a brief History of the chief Departments of Sanskrit Literature, and some account of the past and present Condition of India, moral and intellectual. By Sir MONIER MONIER-WILLIAMS, K. C. I. E., M. A., Hon. D. C. L., Oxford. Fourth Edition, enlarged and improved. Post 8vo. Cloth. pp. 575. £ 1. 1*s.*

"His book .... still remains indispensable for the growing public, which seeks to learn the outline of Indian literature and thought in a simple and readable form. We are glad to welcome the fourth edition of this eminently readable book." — *Daily Chronicle.*

"The learned professor's thorough mastery of his subject enables him to deal effectively with his difficult task. ..... He omits nothing that enters the scope of his work: he is choice in his selections and accurate in his comments, and the result is a work as instructive and sound as it is pleasant to read." — *Asiatic Quarterly Review.*

"For all students of the philosophy of religion, as well as for all especially interested in Indian literature and thought, the work is one of very great value." — *Glasgow Herald.*

"It is a fine volume and contains valuable additions by the author .... this edition will be more than ever prized by students of Indian lore." *Scotsman.*

Muallakat. — The Seven Poems suspended in the Temple at Mecca. Translated from the Arabic. By Capt. F. E. JOHNSON. With an Introduction by Shaikh Taizullabhai. 8vo. pp. XXIV, 238. 7*s.* 6*d.*

"This handy volume decidedly supplies a great want for those who make a serious study of Arabic .... The grammatical, historical, geographical and other notes comments and explanations are ample and thorough". — *Imperial and Asiatic Quarterly Review.*

Müller (F. Max) — **Address** delivered at the Opening of the Ninth International Congress of Orientalists, held in London, Sept. 5, 1892, 8vo. pp. 66. 1*s.* 6*d.*

Mystic Flowery Land. See: Halcombe.

Oriental Translation Fund (New), See: Mírkhond, Tawney, Bana, and Harîri.

Oudemans Jzn. (A. C.) — The Great Sea-Serpent. An historical and critical Treatise. With the Reports of 187 Appearances (including those of the Appendix), the Suppositions and Suggestions of scientific and non-scientific Persons, and the Author's Conclusions. With 82 Illustrations. Royal 8vo. Cloth. pp. XV, 592. £ 1. 5*s.* net.

"The volume is extremely interesting". *Athenaeum.*

Reis Sidi Ali. The Travels and Adventures of the Turkish Admiral. In India, Afghanistan, Central Asia and Persia 1553—1556. Translated from the Turkish into English with notes. By H. VAMBERY. — *In the Press.*

Ridding (C. M.) — See: Bana's Kadambari.

Rosen (F.) — A Modern Persian Colloquial Grammar, containing a short Grammar, Dialogues and Extracts from Nasir Eddin Shah's Diaries, Tales, etc. and a Vocabulary. Cr. 8vo. Cloth. pp. XIV, 400. 10*s.* 6*d,*

"Dr. ROSEN'S learned work will be useful to all who have occasion to go to Persia, Baluchistan, and Afghanistan. The Vocabulary will be a boon to students, especially as it is in the same volume with the grammar and the dialogues." — *Publ. Circular.*

"Very useful to students." — *Westminster Review.*

"Excellent Guide to the acquisition of Persian." — *Asiatic Quarterly Review.*

Rosthorn (A. de) — On the Tea Cultivation in Western Ssüch'uan and the Tea Trade with Tibet via Tachienlu. 8vo. pp. 40. With Sketch Map. 2*s.* net.

Ruben (Paul) — Critical Remarks upon some Passages of the Old Testament, by PAUL RUBEN, Ph. D. 4to. Cloth. pp. II. 24, 14. 3*s.* 6*d.*

"It may suffice to congratulate ourselves that a scholar of vigorous mind and accurate philological training is devoting his leisure to a subject worthy of attention .... Very many of the notes are in a high degree stimulating and suggestive. The get up of the book is excellent". *Academy.*

"Dr. RUBEN shows much originality, a wide knowledge of authorities, and a true grasp of critical principles". — *Jewish Chronicle.*

Sacred Books of the Old Testament. — A critical Edition of the Hebrew Text, Printed in Colours, with Notes. Prepared by eminent Biblical Scholars of Europe and America. Under the editorial direction of PAUL HAUPT, Professor in the John Hopkins Univ. Baltimore. **Edition de Luxe,** in 120 numbered Copies only. 4to. Subscription price for the complete Work (20 Parts), £ 20.

Prospectuses sent on application. The following Parts have already been issued:

Part 1: **Book of Genesis,** by C. J. Ball. pp. 120. London. 1896. £ 2.
Part 3: **Leviticus,** by Prof. S. R. Driver. pp. 32. 1894. 16*s.*
Part 6: **Joshua,** by Prof. W. H. Bennet. pp. 32. 1895. £ 1.
Part 8: **Samuel,** by Prof. K. Budde. pp. 100. 1894. £ 1. 10*s.*
Part 11: **Jeremiah,** by Prof. C. H. Cornill. pp. 80. 1895. £ 1.
Part 14: **Psalms,** by J. Wellhausen, pp. 96. 1895. £ 1. 10*s.*
Part 18: **Book of Daniel,** by A. Kamphausen, 4to. pp. 44. 1896. £ 1.
Part 20: **Chronicles,** by R. Kittel. pp. 82. 1895. £ 1. 10*s.*

A valuable "Edition de Luxe" in 120 numbered copies only, and which may be described as the most splendidly got up Hebrew work in existence.

Each single part is numbered and signed by the editor with his own hand. The single parts will be issued in highly elegant covers. After the conclusion of the work a handsome binding cover will be supplied.

Sankaranarayana (P.) — English-Telugu Dictionary, by P. SANKARANARAYNA M.A., M.R.A.S., Tutor to their Highnesses the Princes of Cochin. 8vo. Cloth. pp. 61, 756, 10*s.* 6*d.*

Sanskrit Phonetics. A Manual of. See: **Uhlenbeck.**

Sanskrit Nouns and Verbs. See: **Johnston.**

Sayce (A. H.) — Address to the Assyrian Section of the Ninth International Congress of Orientalists. 8vo. pp. 32. 1*s.*

Sauerwein (G.) — A Pocket Dictionary of the English and Turkish Languages. Small 8vo. Cloth. limp. pp. 298. 3*s.* 6*d.*

Scholia on passages of the Old Testament. By MAX JACOB Bishop of Edessa. Now first edited in the

original Syriac with an English translation and notes by G. PHILLIP. DD. 8vo. Paper Covers. 5*s*.

Seth (Mesrovb J.) — History of the Armenians in India. From the earliest Times to the present Day. 8vo. Cloth. pp. XXIV, 199. 7*s*. 6*d*. net.

"The subject is invested with peculiar interest at the present time by recent events in Asia Minor.... his unpretending little work is a valuable reportory of original information never before accessible in print and scarcely even known to exist." — *Times*.

"The book is happily distinguished among the number of books recently issued concerning Armenia in that it deals strictly with fact..... The volume deserves the attention of every one interested in the history of India and of the hardly treated race which seems to flourish better there than in its own country." — *Scotsman*.

"Sinnatamby". Letchimey. A Tale of Old Ceylon. 8vo. pp. III, 54. With Photogr. Plates and Illustrations. *In the Press*.

Stein (M. A.) — Catalogue of the Sanskrit MSS. in the Raghunata Temple Library of His Highness the Maharaja of Jammu and Kashmir. 4to. Cloth. pp. 423. 12*s*.

Steele's (R.) The Discovery of Secrets, attributed to Geber from the MS Arabic text. 8vo. 1*s*.

Stoffel (C.) Studies in English, Written and Spoken. For the Use of continental Students. With Index. First Series. Roy. 8vo. Cloth. pp. XII, 332. 7*s*. 6*d*.

Suhrillekha (The); or **"Friendly Letter;"** written by Lung Shu (Nàgàrjuna), and addressed to King Sadvaha. Translated from the Chinese Edîtion of I-Tsing, by the late Rev. SAMUEL BEAL, with the Chinese Text. 8vo. pp. XIII, 51. 5*s*.

Swami Vivekananda's Addresses. See: **Vivekananda.**

Tawney (C. H.) — The Kathákoça; or **Treasury of Stories.** Translated from Sanskrit Manuscripts. With Appendix, containing Notes, by Prof. ERNST LEUMANN. 8vo. Cloth. pp. XXIII, 260. 10*s*.

Temple (G.) — A Glossary of Indian Terms relating to Religion, Customs, Government, Land, and other Terms and Words in Common Use. To which is added a Glossary of Terms used in District Work in the N. W. Provinces and Oudh., and also of those applied to Labourers. With an Appendix giving Computation of Time and Money, and Weights and Measures, in British India, and Forms of Address. Roy. 8vo. Cloth. pp. IV, 332. *7s. 6d.*

"The book is moderate in price and clear in print." — *Athenæum.*

"The book is handy, well printed and well got up and no student of Indian subjects should be without it." — *Asiatic Quarterly Review.*

"Students of Oriental travel may find something servicable in its pages; and those who are engaged in trade in the East Indies might occasionally turn to the volume, with profit, if it were on the office shelf." — *The Nation.*

Temple (Major R. C.) — Notes on Antiquities in Ramannadesa. (The Talaing Country of Burma.) 4to. pp. 40. With 24 Plates and a Map. *18s.*

Thomas, F. W., See: Bāna, Harsa Carita.

Tiele (C. P.) — Western Asia, according to the Most Recent Discoveries. Rectorial Address on the Occasion of the 318th Anniversary of the Leyden University, 8th February, 1893. Translated by ELIZABETH J. TAYLOR. Small 8vo. Bound. pp. 36. *2s. 6d.*

"An authoritative summary of the results of recent Oriental research and discovery." — *The Times.*

"The address presents a graphic picture of the political situation in Western Asia in the fifteenth and fourteenth centuries B. C."
Morning Post.

"The professor's grasp of his subject is very evident, and his deductions from the materials commented on worthy of all attention."
Imperial and Asiatic Quarterly Review.

T'oung Pao. — Archives pour servir à l'étude de l'histoire, des langues, de la géographie et de l'ethnographie de l'Asie orientale. (Chine, Japon, Corée, Indo-Chine, Asie Centrale et Malaise.) Rédigées par MM. G. SCHLEGEL et H. CORDIER. Vol. I—VIII. Vol. IX in progress). Annual Subscription. £ 1.

Transactions of the Ninth International Congress of Orientalists. London, 5th to 12th September, 1892.) Edited by E. DELMAR MORGAN. 2 Vols. Roy. 8vo. Cloth. £ 1. 15 *s.*

Vol. I. contains: Indian and Aryan Sections. £ 1. 1*s.*

Vol. II. contains: Semitic, Egypt and Africa, Geographical, Archaic Greece and the East, Persia and Turkey, China, Central Asia and the Far East, Australasia, Anthropology and Mythology Sections. £ 1. 1*s.*

Uhlenbeck. (C. C.). A Manual of Sanskrit Phonetics. In comparison with the Indogermanic mother-language, for students of Germanic and classical philology. 8vo. pp. 115. 6*s.*

Ummagga Yataka. See: Yatawara.

Usha. — The Dawn. A Vedic Periodical, edited by Pandit Satya Vrata Samasrami. 8vo. Published monthly. Annual subscription. £ 1. 1*s.*

Valmiki. — The Ramayan of Valmiki. Translated into English Verse, by R. T. H. GRIFFITH, M. A., C. I. E. Complete in one Volume. 8vo. Cloth. pp. IX, 576. 7*s.* 6*d.*

Vambery, see: Reis Sidi Ali.

Vivekânanda (Swami). — Lectures delivered in London. Nos. 1—12. 6*d.* each.

Vivekânanda (Swami). — Madras Lectures. 8vo. 1*s.* 6*d.*

Vizianagram Sanskrit Series. — Under the Superintendence of ARTHUR VENIS, M.A., Oxon, Principal, Sanskrit College, Benares. Different Prices.

West (Sir Raymond) — Higher Education in India: Its Position and Claims. 8vo. pp. 61. 1892. 1*s.*

Wildeboer (G.) — The Origin of the Canon of of the Old Testament. An historico-critical Enquiry. Translated by WISNER BAÇON. Edited with

Preface by Prof. GEORGE F. MOORE. Royal 8vo. Cloth. pp. XII, 182. *7s. 6d.*

"We will only add that we cordially echo the professor's hope that his book may not only be read by professed students but that it may come also into the hands of such as have already left the University." *Guardian.*

"The method adopted is that of historical investigation: the student is thus enabled to see how the results of critical inquiry have been obtained .... he accompanies a guide who is familiar with the way which leads to them." — *Academy.*

"The first thing to notice is the translation. This is how a book ought to be translated .... The book must be used, not read merely ... it is independent, painstaking, farseeing." — *Expository Times.*

Winckler (H.) — The Tell-El-Amarna Letters. Transliteration, English Translation, Vocabulary, etc. Roy. 8vo. Cloth. pp. XLII, 416, and Registers 50 pages. £ 1. 1*s.* net.

The same. In Paper Covers. £ 1.

With the Dutch in the East. See: Cool.

Wright (W.) — The Book of Jonah in four Semitic versions. Chaldee, Syriac, Aethiopic and Arabic. With corresponding glossaries. 8vo. Cloth. pp. 148. 4*s.*

Wynkoop (J. D.) — Manual of Hebrew Syntax. Translated from the Dutch by C. VAN DEN BIESEN. 8vo. Cloth. pp. XXII, 152 and Index. *2s. 6d.* net.

"It is a book, which every Hebrew student should possess, ... we recommend it for general usefulness, and thank Dr. van den Biesen for giving it to the English reader." — *Jewish World.*

"It is one of those books which will become indispensable to the English student who will desire to become acquainted with the construction of Hebrew syntax .... this takes a high rank and will undoubtedly become a general text book on the subject in many colleges and universities." *American Hebrew News.*

Wynkoop (J. D.) — Hebrew Grammar. Translated from the Dutch by C. VAN DEN BIESEN. 8vo. Cloth. *2s. 6d.* net.

Yatawara (J. B.) — The Ummaga Yataka, translated into English. *In the Press.*

FOREIGN AND ORIENTAL BOOKS.

Messrs. LUZAC & Co. having Agents in all the principal Towns of the Continent, America and the East, are able to supply any Books not in stock at the shortest notice and at the most reasonable terms.

Subscriptions taken for all Foreign, American and Oriental Periodicals.

LIST OF INDIAN GOVERNMENT PUBLICATIONS.

Messrs. LUZAC & Co. are Official Agents for the sale of the Indian Government Publications.

Acts of the several Governments in India. Different dates and prices.
Aden Gazetteer. By Captain F. M. Hunter. 1877. 5*s.*
Adi Granth. By E. Trumpp. 1877. £ 1.
Agriculture, Report on Indian. By J. A. Voelcker, Ph. D. 1893. 3*s.* 6*d.*
Annals of the Calcutta Botanic Gardens:
I. Monograph on Ficus. Part 1. 1887. £ 1 5*s.*
" " Part 2. 1888. £ 2.
" " Appendix. 1889. 10*s.* 6*d.*
II. Species of Artocarpus, &c. 1889. £ 1 12*s* 6*d.*
III. Species of Pedicularis, &c. 1891. £ 3 10*s.*
IV. Anonaceæ of British India. 1893. £ 3 10*s.*
V., Part 1. A Century of Orchids. Memoir of W. Roxburgh. 1895. £ 3 3*s.* coloured, £ 1 12*s.* 6*d.* uncoloured.
V., Part 2. A Century of New and Rare Indian Plants. 1896. £ 1 12*s.* 6*d.*
VI., Part 1. Turgescence of Motor Organs of Leaves. Parasitic species of Choanephora. 1895. £ 1 10*s.*
VII. Bambuseæ of British India. 1896. £ 2.
Anwar-i-Soheli. By Colonel H. S. Jarrett. 1880. 15*s.*
Archæological Survey of India. (New Series):
IX. South Indian Inscriptions. By E. Hultzsch, Ph.D. Vol. I. 1890. 4*s.*
X. " " " " Vol. II, Part. 1. 1891. 3*s.* 6*d.*

South Indian Inscriptions. By E. Hultzsch, Ph.D. Vol. II, Part 2. 1892. 3*s.* 6*d.*

South Indian Inscriptions. By E. Hultzsch, Ph.D. Vol. II, Part 3. 1895. 5*s.* 6*d.*

XI. Sharqî Architecture of Jaunpur. By A. Führer, Ph.D. 1889. £1 1*s.* 6*d.*

XII. Monumental Antiquities in the North-West Provinces. By A. Führer, Ph.D. 1891. 13*s.* 6*d.*

XV. South Indian Buddhist Antiquities. By A. Rea. 1894. 12*s.* 6*d.*

XVII. Architectural, &c. Remains in Coorg. By A. Rea. 1894. 2*s.*

XVIII. The Moghul Architecture of Fatehpur Sikri. By E. W. Smith. Part 1. 1894. £1 5*s.*

The Moghul Architecture of Fatehpur Sikri By E. W. Smith. Part 2. 1896. 17*s.* 6*d.*

XXI. Châlukyan Architecture. By A. Rea. 1896. £1 2*s.*

XXIII. Muhammadan Architecture in Gujarat. By J. Burgess, C.I.E., LL.D. 1896. £1.

Army List, The Indian. Quarterly. 4*s.*

Art Ware, Photographs of Madras and Burmese. 1886. £1 15*s.*

Arzis: Bengali, Canarese, Hindi, Mahratta, Malayalam, Tamil, Telugu, and Urdu. 7*s.* 6*d.* each.

Translations of the above (except Hindi). 7*s.* 6*d.* each.

Beer Casks, Destruction of, by a Boring Beetle. By W. F. H. Blandford. 1893. 6*d.*

Bibliographical Index of Indian Philosophical Systems. By F. Hall. 1859. 9*s.*

Bihar Peasant Life. By G. A. Grierson, Ph.D., C.I.E. 1885. 6*s.* 6*d.*

Bihari Language, Seven Grammars of. By G. A. Grierson, Ph.D. C.I.E. (8 parts). 1883—87. £1.

Bihari, The Satsaiya of. Edited by G. A. Grierson, Ph.D., C.I.E. 1896. 7*s.* 6*d.*

Bombay Gazetteer, Edited by J. M. Campbell, LL.D., C.I.E.:

I. (Not yet published). — II. Surat and Broach. 1877. 5*s.* 6*d.* — III. Kaira and Panch Mahals. 1879. 2*s.* 6*d.* — IV. Ahmedabad. 1879. 3*s.* — V. Cutch, Palanpur, and Mahi Kantha. 1880. 4*s.* — VI. Rewa Kantha, Narukot, Cambay, and Surat States. 1880. 3*s.* — VII. Baroda. 1883. 5*s.* — VIII. Kathiawar. 1884. 6*s.* 6*d.* — IX. (Not yet published). — X. Ratnagiri and Savantvadi. 1880. 5*s.* — XI. Kolaba and Janjira. 1883. 5*s.* — XII. Khandesh. 1880. 6*s.* — XIII. Thana. (2 parts). 1882. 8*s.* — XIV. Thana: places of interest. 1882. 5*s.* — XV. Kanara. (2 parts). 1883. 7*s.* 6*d.* — XVI. Nasik. 1883. 6*s.* 6*d.* — XVII. Ahmadnagar. 1884. 7*s.* — XVIII. Poona. (3 parts). 1885. 15 *s.* 6*d.* — XIX. Satara. 1885. 6*s.* 6*d.* — XX. Sholapur. 1884. 5*s.* — XXI. Belgaum. 1884. 6*s.* — XXII. Dharwar. 1884. 7*s.* 6*d.* — XXIII. Bijapur. 1884. 6*s.* 6*d.* — XXIV. Kolhapur. 1886. 5*s.* — XXV. Botany of the Presidency. 1886. 4*s.* 6*d.* — XXVI. Materials for a Statistical of Bombay Town and Island, Parts I., II., and III. 1893—94. 5*s.* each.

British Burma Gazetteer. Edited by H. R. Spearman. (2 vols.) 1879—80. £1 13*s.* 6*d.*

Buddha Gaya; the Hermitage of Sakya Muni. By Rajendralal Mitra. 1878. £3.

Burmese, Tables for the Transliteration of, into English. 1896. 1*s.*

Catalogue of the India Office Library, Vol. I (with Index). 1888. 10*s.* 6*d.*
" " " (Supplement). 1895. 5*s.*
" of the Arabic MSS. in the India Office Library. By O. Loth. 1877. 15*s.*
" of the Mandalay MSS. in the India Office Library. By V. Fausböll. 1897. 2 *s.*
" of the Pali MSS. in the India Office Library. By H. Oldenberg. 1882. 5*s.*
" of the Sanskrit MSS. in the India Office Library. By Dr. J. Eggeling. (Parts I to V). 1887—96. 10*s.* 6*d.* each.
" of Sanskrit MSS., Bikanir. By Rajendralal Mitra. 1880. 3*s.*
" " " Tanjore. By A. C. Burnell. 1880. £1 11*s.* 6*d.*
" of MSS. in Oudh. By A. Sprenger 1854. 15*s.*

Chestnuts, Papers on Spanish. With Introduction by Sir George Birdwood, K. C. I., C. S. I. 1892. 1*s.*

Cholera, What can the State do to prevent is? By Dr. J. M. Cunningham. 1884. 3*s.*

Coorg Gazetteer. 1884. 5*s.*

Corpus Inscriptionum Indicarum:
I. Inscriptions of Asoka. By Major-General Sir A. Cunningham, K. C. I. E., C. S. I. 1877. 9*s.* 6*d.*
II. (Not yet published.)
III. Inscriptions of the early Gupta King. By J. F. Fleet, C. I. E. 1889. £1 13*s.* 6*d.* with plates. £1 without plates.

Covenanted Civil Servants, Manual of Rules applicable to. Second edition. 1891. 2*s.* 6*d.*

Dictionary of Indian Economic Products. By Dr. Geo Watt, C. I. E. (6 vols. in 9). 1889—93. £3 3*s.*
Ditto, Index to. 1896. 3*s.*

Durga puja. By Pratapa Chandra Ghosha. 1871. 6*s.*

English-Sanskrit Dictionary. By Sir M. Monier-Williams, K. C. I. E. 1851. £1 10*s.*

Fibres. Report on Indian. By C. F. Cross, E. J. Bevan, &c. 1887. 5*s.*

Finance and Revenue Accounts of the Government of India. Annual volumes. 2*s.* 6*d.* each.

Forest Working Plans. By W. E. D'Arcy. (Second edition). 1892. 1*s.* 6*d.*

Fort St. George Diary and Consultation Books: 1681 (Selection) 1893. 3*s.* 6*d.* — 1682. 1894. 4*s.* — 1683. 1894. 5*s.* 6*d.* — 1684. 1895. 5*s.* 6*d.* — 1685. 1895. 7*s.*

Geological Survey Department Publications.

Glossary of Indian Terms. By H. H. Wilson. 1855. £1 10*s.*

Hastings, Warren, Selections from the Records of the Foreign Department relating to the Administration of. Edited by G. W. Forrest, B. A. (3 vols.) 1890. 16*s.*
" " The Administration of. (A reprint of the Introduction to the foregoing.) By G. W. Forrest, B. A. 1892. 5*s.* 6*d.*

India Office Marine Records, List of. 1896. 5*s.*

Kachin Language, Handbook of the. By H. F. Hertz. 1895. 1*s.*

Lansdowne, Lord, The Administration of. By G. W. Forrest, B. A. 1894. 2*s.* 6*d.*
Lepcha Grammar. By Colonel G. P. Mainwaring. 1876. 3*s.*
Lighthouse Construction and Illumination, Report on. By F. W. Ashpitel. 1895. £ 1 9*s.* 6*d.*

Madras District Manuals (revised issues:)
South Canara (2 vols.) 1894. 4*s.*
North Arcot (2 vols.) 1895. 6*s.*
Malabar Manual. By W. Logan. (3 vols.) 1891. £ 1 2*s.* 6*d.*
Manava-Kalpa-Sutra. By Th. Goldstücker. 1861. £ 3.
Manual of Hydraulics. By Captain H. D. Love, R. E. 1890. 5*s.*
Marathi Dictionary. By J. T. Molesworth. 1857. 16*s.*
Marathi Grammar. By the Rev. Ganpatrao R. Navalkar. (Third edition.) 1894. 10*s.* 6*d.*
Meteorological Department Publications.
Muntakhabat-i-Urdu. (Second edition.) 1887. 1*s.* 10*d.*
Mutiny, the Indian, Selections from the Records of the Military Department relating to. Edited by G. W. Forrest, B. A. Vol. I. 1893. 12*s.* 6*d.*

North-East Frontier of Bengal, Relations of the Government with the Hill Tribes of the. By Sir Alexander Mackenzie, K. C. S. I. 1884. 6*s.* 6*d.*
North-West Provinces Gazetteer:
I. Bundelkhand, 1874. 8*s.* 6*d.* — II. Meerut Part. I. 1875. 6*s.* 6*d.* — III. Meerut, Part. II. 1876. 8*s.* 6*d.* — IV. Agra, Part. I. 1876. 8*s.* 6*d.* — V. Rohilkhand. 1879. 8*s.* 6*d.* — VI. Cawnpore, Gorakhpur and Basti. 1881. 9*s.* — VII. Farukhabad and Agra. 1884. 8*s.* — VIII. Muttra, Allahabad and Fatehpur. 1884. 10*s.* — IX. Shahjahanpur, Moradabad aud Rampur Native State. 1883. 8*s.* — X. Himalayan Districts, Part. I. 1882. 13*s.* — XI. Himalayan Districts, Part. II. 1884. 12*s.* 6*d.* — XII. Himalayan Districts Part. III. 1886. 12*s.* — XIII. Azamgarh, Ghazipur and Ballia 1883. 8*s.* — XIV. Benares, Mirzapur and Jaunpur. 1884. 10*s.*

Oudh Gazetteer. (3 vols.) 1877—78. £ 1.

Paintings, &c. in the India Office, Descriptive Catalogue of. By W. Forster. 1893. 1*s.*
Prakrita Prakasa. By E. B. Cowell. 1854. 9*s.*
Prem Sagar. By E. B. Eastwick. 1851. 15*s.*

Rajputana Gazetteer. (3 vols.) 1879—80. 15*s.*
Rigveda Sanhita. Vols. IV to VI. By Professor Max Müller. 1862—74. £ 2 12*s.* 6*d.* per volume.
Index to ditto. £ 2 5*s.*
Rigveda Translations. By H. H. Wilson. Vols I, III and IV. 1850—66. 13*s.* 6*d.* per volume.
Vols. V and VI. 1888. 18*s.* per volume.

Sanskritt MSS. in S. India, First and Second Reports on. By Dr. Hultzsch. 1895—96. 1*s.* 8*d.* each.
Scientific Memoirs by Medical Officers of the Indian Army:
Part I. 1885. 2*s.* 6*d.* — Part II. 1887. 2*s.* 6*d.* — Part III. 1888.

4*s*. — Part IV. 1889. 2*s*. 6*d*. — Part V. 1890. 4*s*. — Part VI. 1891. 4*s*. — Part VII. 1892. 4*s*. — Part VIII. 1893. 4*s*. — Part IX. 1895. 4*s*.

Selections from the Records of the Burmese Hluttaw. 1889. 6*s*.

Sikkim Gazetteer. By H. H. Risley, C. I. E., and others. 1894. 12*s*. 6*d*.

Specimens of Languages in India. By Sir G. Campbell, K. C. S. I. 1874. £ 1. 16*s*.

Survey Department Publications.

Surveys 1875—90, Memoir on the Indian. By C. E. D. Black. 1891. 7*s*. 6*d*.

Tamil Papers. By Andrew Robertson. 1890. 4*s*.

Technical Art Series of Illustrations of Indian Architectural Decorative Work for the use of Art Schools and Craftsmen:
1886—87. (6 plates.) 2*s*. — 1888—89. (18 plates.) 6*s*. — 1890. (12 plates.) 4*s*. — 1891. (18 plates.) 6*s*. — 1892. (13 plates.) 4*s*. 6*d*. — 1893. (12 plates) 4*s*. — 1894. (14 plates.) 5*s*. — 1895. (12 plates.) 4*s*. — 1896. (15 plates.) 4*s*.

Telegu Reader. By C. P. Brown. (2 vols.) 1852. 14*s*.

Textile Manufactures and Costumes of the People of India. By Dr. Forbes. Watson. 1866. £ 1. 1*s*.

Tibetan-English Dictionary. By H. A. Jaeschke. 1881. £ 1.

Timber, Mensuration of. By P. J. Carter. 1893. 1*s*.

Tobacco. Cultivation and Preparation of, in India. By Dr. Forbes Watson. 1871. 5*s*.

Tombs or Monuments in Bengal, Inscriptions on. Edited by C. R. Wilson, M.A. 1896. 3*s*. 6*d*.

Vikramarka, Tales of. By Ravipati Gurumurti. 1850. 1*s*.

Yield tables of the Scotch Pine. By W. Schlich, Ph. D. 1889. 1*s*.

N.B. In addition to the above, a large number of departmental reports, &c., are on sale at the various Government presses in India. These publications are not kept in stock at the India Office; but should copies of them be required, they will be furnished (on payment), as far as possible, from the supply received for official purposes.

In all cases applications for publications must be made through the official agents.

INDEX OF PRIVATE NAMES.

Apte, M. C., 1
Arbuthnot, F. F., 10, 15
D'Arcy, W. E. D., 25
Ashpitel, F. W.; 26
Aston, W. G., 2

Bacon, Wisner, 21
Ball, C. J., 18
Beal, S., 19
Bemmelen, J. F. van, 9
Bennet, W. H., 18
Berrington, B. J., 9
Bevan, E. J., 25
Bezold, C., 3
Biesen, C. van den, 22
Birdwood, Sir G., 25
Black, C. E. D., 27
Blackden, M. W., 4
Blandford, W. F. H., 24
Brown, C. P., 27
Browne, Edward G., 9
Budde, K., 18
Budge, E. A. Wallis 4, 14, 15
Burgess, J., 24
Burnell, A. C., 25

Campbell, J. M., 24
Campbell, Sir G., 27
Cappeller, Carl, 5
Carter, P. J., 27
Chakrabarti J. C., 6
Chenery, J., 10
Cool, W., 6
Cordier, H., 20
Cornill, C. H., 18
Cowell, E. B., 2, 26
Cowper, B. H., 7
Cross, C. J., 25
Cunningham, J. M., 25
Cunningham, Sir A., 25
Cust, R. N., 7, 8

Das, Sarat Candra, 13
Driver, S. R., 18

Eastwick, E. B., 26
Edkins, J., 8
Eggeling, J., 25
Eitel, E. J., 8

Fausböll, V., 25
Fleet, J. F., 25
Forrest, G. W., 25, 26
Forster, W., 26
Frazer, G. W., 4
Führer, A., 24

Ghosha, P. C., 25
Gladstone (W. E.), 9
Goldstücker, J., 26
Gray, J., 4, 11
Gribble, J. D. B., 9
Grierson, G. A., 24
Griffith, R. J. H., 21
Guirandon, F. G. de, 10
Gurumurti, R., 27

Halcombe C. J. H., 10
Hall, F. 24
Hardy, R. S., 10
Harper, W. R., 1, 3, 11
Harper, R. F., 10
Haupt, P., 17.
Hertz, H. F., 25
Hirschfeld, H., 2
Hooyer, G. B., 6, 9
Hultzsch, E., 23, 26
Hunter, F. M., 23

Jacob, Max, 18
Jaeschke, H. A., 27
Jarrett, H. S., 23
Jastrow, M., 11
Johnson, F. E., 16
Johnston, C., 11, 12
Judson, A., 13

Kamphausen, A., 18
King, L. W., 12, 14
Kittel, F., 13
Kittel, R., 18

Lacouperie, T. de, 2
Land, J. P. N., 13
Leumann, E., 19
Levinsohn, J. B., 8
Loewe, L., 8, 13
Logan, W., 26
Loth, O., 25
Love, H. D., 26
Luzac, C. G., 3

Mackenzie, Sir A., 26
Macnaghten, (Sir W. Hay), 15
Mainwaring, G. P., 26
Margoliouth, D. S., 15
Mitra, R., 24, 25
Molesworth, J. T. 26
Monier-Williams, Sir M., 16, 25
Moore, G. F., 22
Morgan, E. Delmar, 21
Müller, F. Max, 16, 26

Navalkar, G. R., 26

Oldenberg, H., 25
Oudemans, A. C., 17

Poole, R. Lane, 13

Rea, A., 24.
Rehatsek, E., 15
Ridding, C. M., 2
Risley, H. H., 27
Robertson, A., 27
Rosen, F., 17
Rosthorn, A. de, 17
Ruben, P., 17

Samasrami, S. V., 21
Sankaranarayna, P., 18
Sauerwein, G., 18.
Sayce, A. H. 18
Schlegel, G., 20.
Schlich, W. , 27.
Seth, Mesrovb J., 19
Smith, E. W., 24
Sprenger, A., 25
Steele, R., 19
Stein, M. A., 19
Steingass, F., 10
Stoffel, C., 19
Swâmi Vivekânanda, 21

Taylor, E. J., 6, 20
Tawney, C. H., 19
Temple, G., 20
Temple, R. C., 11, 20
Thomas, F. W., 2
Tiele, C. P., 20
Trumpp, E., 23

Uhlenbeck, C. C., 21

Vambery, H., 17
Venis, A., 21
Vivekânanda Swâmi, 21
Voelcker, J. A., 23

Watson, F., 27
Watt, G. 25
Wellhausen, J., 18
West, Sir R., 21
Wildeboer, G., 21
Wilson, C. R., 27
Wilson, H. H., 15, 25, 26
Winckler, H., 22
Wright, W., 22
Wynkoop, J. D., 22

Yatawara, J. B., 22

LUZAC'S ORIENTAL LIST.

NOTICE TO OUR READERS.

With this number we enter upon the eighth year of the publication of our «Oriental List." Four years ago in the first number of our fourth volume we thanked our readers for the generous support we had received from various quarters, including some flattering notices in our contemporaries referring to the value of our «List", and we now tender our thanks to an extended circle of readers. Within recent years the number of works on oriental subjects has increased enormously, and our «List" was started with the object of furnishing a record of such works which should be published at regular intervals. Our aim has therefore been to give each month a complete list of oriental books published in England, on the Continent, in the East and in America, while under the heading «Notes and News" we have endeavoured to give a faithful account of the progress made during the month in the various branches of oriental learning, literature and archaeology. The encouragement we have continuously received from the beginning of the undertaking emboldens us to believe that the «List" has really supplied a want on the part of those who from taste or profession are interested in the languages, literatures and antiquities of the East, and we therefore venture to appeal to our readers who are in the habit of consulting our «List" when making out their orders to send them to us direct.

LONDON, Jan. '98. LUZAC & Co.

PRINTED BY E. J. BRILL, LEYDEN (HOLLAND).

14 DAY USE

RETURN TO DESK FROM WHICH BORROWED

LOAN DEPT.

This book is due on the last date stamped below, or on the date to which renewed.
Renewed books are subject to immediate recall.

26Jul'59PM

REC'D LD
JUL 25 1959

28Nov'62CC

REC'D LD
DEC 10 1962

JAN - 8 1970 0 6

REC'D LD DEC 20'69 -4PM

LIBRARY USE JAN 1

LD 21A–50m-9,'58
(6889s10)476B

General Library
University of California
Berkeley

YC 983